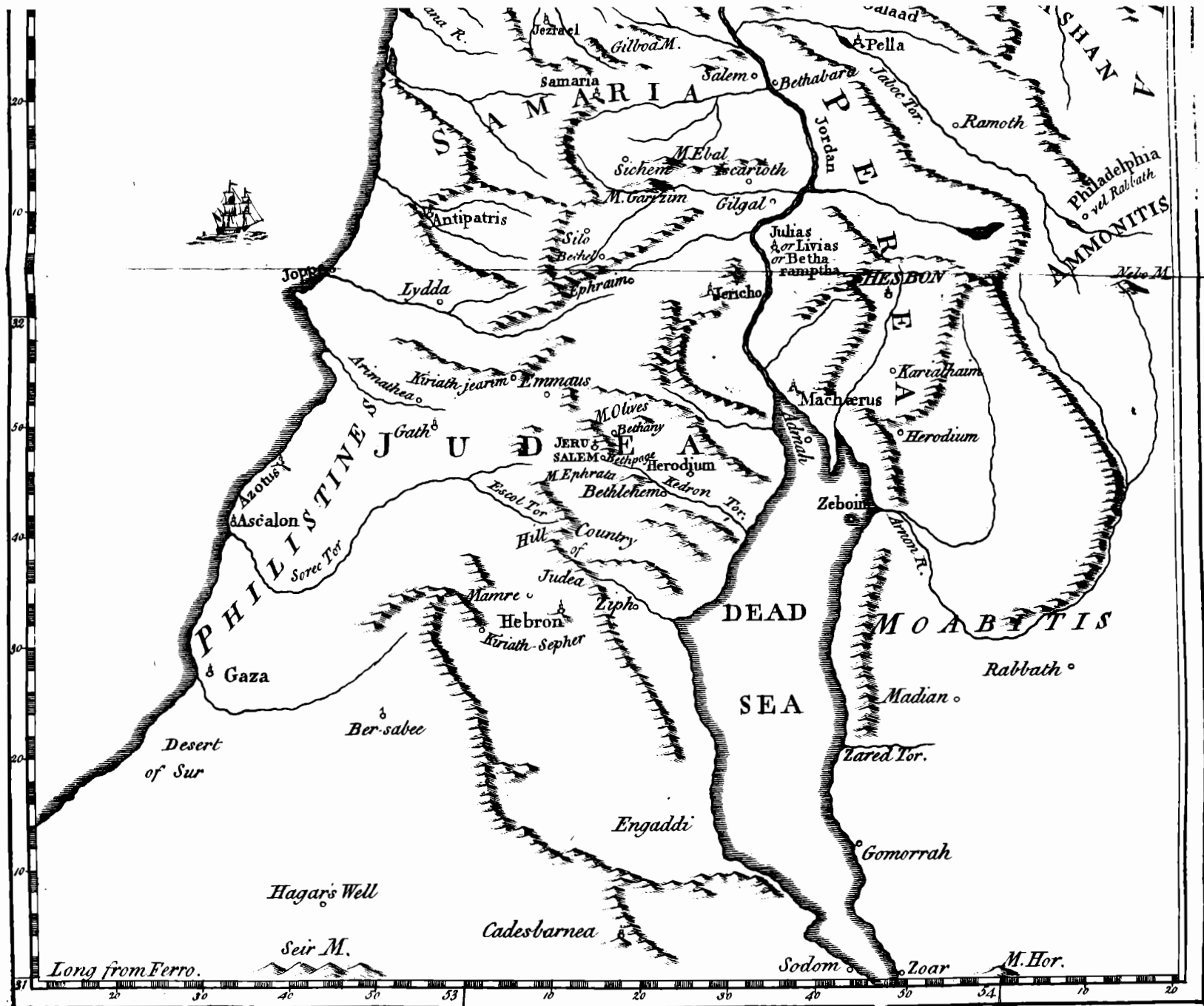


JERUSALEM

Map showing the Temple, City of David, Mount of Sion (or Silvan), Mount of Bezetha, Mount of Olives, Valley of Hinnom, and the Road to Bethany. The map includes a compass rose and a scale bar.

Labels on the map include: Bezetha, Bethesda, Antonia, Temple, City of David, Ophel, Mount of Sion (or Silvan), Jebus, Valley of Hinnom, Mount of Bezetha, Mount of Olives, Road to Bethany, Bethpage, and Jewish Stades.





A
H A R M O N Y
OF THE
E V A N G E L I S T S
IN E N G L I S H;
WITH
CRITICAL DISSERTATIONS,
A N
O C C A S I O N A L P A R A P H R A S E,
A N D
NOTES FOR THE USE OF THE UNLEARNED.

By JOSEPH PRIESTLEY. LL.D. F. R. S.

Looking unto Jesus the author and finisher of our Faith; who for the Joy that was set before him endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God. H E B. XII. 2.

L O N D O N.
Printed for J. JOHNSON, No. 72, St. Paul's Church-yard.

M.DCC LXXX.

T H E
P R E F A C E
T O
T H E E N G L I S H E D I T I O N .

I N this *English* edition of the *Harmony of the Evangelists*, the text is a copy of the *Greek*; the intire history, with all the incidents and discourses, collected from all the Evangelists, being distinguished by a larger character, and the collateral accounts of the same things being printed in a smaller character, in separate columns; so that they may be read and compared, or omitted at pleasure.

In this edition I have, however, attempted several things for the benefit of those who are unlearned, but of a liberal turn of mind; having found by my acquaintance with such persons, that some assistance would be of real use to them in reading the gospels, though a perpetual paraphrase, and copious notes would be tiresome and disgusting. I may have failed in my attempt, but I have endeavoured to consult the real wants of a most respectable class of christians.

With this view I have, in the first place, corrected our common version throughout, wherever I thought it necessary, either on account of its giving a wrong sense, or for the sake of changing some obsolete words and phrases. An intire new translation I thought unnecessary; and indeed it would not have been easy to make one, the general character of which would give more satisfaction, or more happily express the simplicity of the original writers of the gospel history, who were the farthest in the world

from being writers by profession. I have taken care, however, to insert at the bottom of the page, what the common version is, except that I have not noticed the constant change that I have made of *Holy Spirit* for *Holy Ghost*, and of *dæmon* for *devil* when the original was *δαίμωνιον*, &c. These occurring so often, the notice would have been tiresome. Other corrections of a trifling nature may also have passed without particular notice. In this correction of the English version I must acknowledge my obligations to Michael Dodson, Esq; the worthy nephew of Judge Foster, and who to the studies peculiar to his profession, adds those of an infinitely more sublime and liberal nature, those of the learned christian.

In the second place, I have partly collected, and partly supplied myself, and from the communications of a few of my friends, *notes* on those passages that seemed to require some illustration, not for the learned, as I have observed before, but for the more liberal of the unlearned readers; though some of the notes are more calculated for the use of the learned.

In these notes I have been more particularly assisted by my friend the Rev. Mr. Turner of Wakefield; and had not approaching age and infirmities prevented, he would have executed the whole of this part of the work; from which those who are acquainted with his valuable criticisms in the *Theological Repository* could not but have formed great expectations. One of the happiest circumstances in my life was my neighbourhood to him when I lived at Leeds. To his encouragement and assistance those who approve of my theological writings are considerably indebted, and without him the *Theological Repository*, one of the most useful works I ever undertook, would hardly have been thought of. Such friendships as these are enjoyed long after personal intercourse ceases. They are not *those of the world*, and will last and improve when the world shall be no more. Mr. Turner's notes are distinguished by a capital T. subjoined to them. Others signed J were furnished by Dr. Jebb.

In the third place, I have given an *occasional paraphrase*, especially of those discourses of our Saviour recorded by John, where the connection of the parts is not very apparent, and which the mode of paraphrasing is better adapted to explain than any criticisms in the form of notes. This paraphrase being simply intended to express the real meaning of the
writer,

writer, I have seldom used many more words, and sometimes fewer, than my author. To paraphrase a plain narrative I thought quite superfluous, and more likely to introduce uncertainty and obscurity, than to throw light.

With respect both to the paraphrase and notes, I would only give my readers one caution, which is, that they would not reject my interpretation of particular passages, because, at first sight, they may appear not to be *natural*: for this first impression may arise from nothing more than former fixed associations of ideas, which may have no foundation in truth. And, judging from myself, I can assure my readers, that those interpretations which for some time appear the most unnatural and forced, may in time come to appear perfectly natural, and indisputably the true sense. A papist thinks any other interpretation of the words, *This is my body*, than the most literal one, or that which implies the doctrine of transubstantiation, to be exceedingly unnatural.

I have every where supposed what is called *Satan*, or *the devil*, in the gospels, to be an allegorical personage, or the *principle of evil personified*. This will, in some cases, appear unnatural; but let those persons who now think so, only consider the repeated and strong personification of the *Holy Spirit*, or *Comforter*, as a being sent by the Father or the Son, and by some thought to be the third person in the trinity, and yet that it is now generally supposed to mean nothing more than a *divine power* or *energy*, and perhaps they will not think the personification stronger or harsher in the one case than in the other.

With respect to the *Critical Dissertations* prefixed to the Harmony, I have attended to the remarks of my friends and others, but I see nothing material to add to them, besides what will be found in my *Letter to the Bp. of Ossory*. I would only observe that I might have added one authority more to those of the antients, in support of my hypothesis of the duration of Christ's public ministry, which is that of Archelaus Bishop of Mesopotamia, who lived probably in the reign of Probus, about the year 278, and who, as Dr Lardner observes (*Credibility*, Vol. VI. p. 11.) "allots but one year to Christ's ministry,

“ or at least to the most public part of it, after he had called his disciples to attend him.”

Having been favoured with a letter from the Rev. Mr. John Palmer, late of Macclesfield, on a difficulty which I had noted in my Dissertations, p. 77. relating to John the Baptist knowing or not knowing Jesus previous to his baptism, I have, with his consent, inserted it in this work, thinking that it really solves the difficulty, and also throws considerable light on that part of the evangelical history.

The *Map of the Holy Land* is taken from that which is prefixed to the Bp. of Ossory's Harmony.

A LETTER FROM THE REV. MR. JOHN PALMER TO
DR. PRIESTLEY.

Macclesfield, August 1st. 1777.

DEAR SIR,

IN your excellent *Harmony* “you do not see how to reconcile John i. 33. “with Matt. iii. 13.”—Will you lose so much of your time as to learn how I reconcile them, and give me your opinion upon it?—

John, who was the cousin of *Jesus*, *must* have been very well acquainted with him before his baptism; he *must* have known his temper and manner of life, and have entertained great expectations concerning him—It appears to me absurd to suppose the contrary, for reasons which will readily occur to *you*—He had learned as we may reasonably suppose, (from Luke i. 43.) of his mother *Elizabeth*, that his cousin was a personage much superior to himself; for which reason when *Jesus* went to be baptized by him, “*He forbid him, saying, I have need to be baptized of thee, and comest thou to me?*” But by the descent of the Holy Spirit upon *Jesus* at his baptism *John* learned farther, that *HE* was the MESSIAH—He could therefore properly say, “*I knew him not*” (to be the MESSIAH) “*but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Spirit and I saw*” (the Spirit descend, &c) “and bore witness that this, (*Jesus*) “is the Son of God,” (or the MESSIAH).—

After a careful examination, I think, that *no* person *knew* *Jesus* to be the *Messiah*, till *John* bore testimony at his Baptism; notwithstanding the high terms used in speaking of him. (See Luke i, 2.)—So strikingly proper are the words, “*John came for a witness of the light, that all men might believe; he was not that light, but was sent to bear witness of that light.*” It appears that *after* the declaration of the shepherds, “*Mary kept all these things, and pondered them in her heart:*” and even after *Simeon* had spoken (as seems to us *now*) in the most express terms respecting him, still “*Joseph and Mary marvelled at those things which were spoken of him.*” They still were not certain whether it was the Messiah, or some other inferior deliverer and prophet. I do not in the least wonder at their doubts; for as the Messiah was to be a great temporal prince, according to the prevailing opinion, how could persons of so inferior a station in life expect that he would proceed from their family? We may observe, that when he was *twelve years old* *Joseph* and *Mary* did not know what he meant, by “*being about his father’s business:*” and even *then* *Mary* is said to have “*kept these sayings in her heart*”—still pondering and still doubtful.—His own brothers, even *after his baptism*, did not believe him to be the
Messiah;

Messiah; and I do not think *this* very surprizing; for children that are brought up together naturally form notions of equality which are pretty obstinate in maintaining their place.—From the uncertainty of Mary, and the infidelity of the brothers, I infer, that those lofty expressions in Luke the first and second concerning Jesus, were not understood as *necessarily* implying that he was the Messiah; and of course that the application of texts of scripture among the Jews at this time was not *descriptive*, but merely *allusive*; which I think it of considerable importance to demonstrate.

If you think these thoughts worth perusing, I will give them some further attention.—Several things strike me which make me imagine them of some consequence; though they would not perhaps have occurred to me, had not you mentioned your difficulty—I am,

Dear Sir, with the highest esteem,

Your affectionate and humble Servant,

JOHN PALMER.

A
L E T T E R
T O
Dr. NEWCOME, BISHOP of OSSORY,
I N R E P L Y T O
HIS REMARKS ON THE PLAN OF THIS HARMONY.

M Y L O R D,

I Think myself honoured by the notice your Lordship has thought proper to take of my *Harmony of the Gospels*, in the Notes annexed to your own; and as the greatest candour is conspicuous in every thing your Lordship advances in opposition to my hypothesis, you will, I doubt not, receive what I shall now urge in defence of it with equal candour.

Our subject is not, indeed, of the first importance to us as *Christian Divines*, but it is a matter of some moment to us as *Critics*. On both sides, our object, I am confident, is *truth*, and that we shall equally think we have gained an advantage, if any thing should be advanced on either side that shall contribute to the discovery of it.

With this full confidence I take the liberty to address to yourself what has occurred to me in considering your objections to my hypothesis, or rather that of Mr Mann, but more truly still that of the Antients. For there is no doubt that our Lord's public ministry having extended no farther than one complete year was the opinion of the earliest christian Fathers who have mentioned the subject, and that, with very few exceptions, it continued to be so till the time of Eusebius. The opposite opinion, therefore, being the *novel* one, may rather seem to require something that should be called an apology. However as the less antient opinion (viz. that of our Lord's ministry having continued two, three, or four complete years) has
a long

long been the prevailing one, and was, I believe, universally so before Mr Mam revived that of the antients: I who have adopted it am content to call myself an apologist on this occasion; and, as one of this class, I beg your Lordship's attention to the following replies to your remarks; and very happy should I think myself if your Lordship would condescend to enter into an amicable discussion of the question with me.

Hackneyed as the subject has been, there is much new matter before us; and if, by this or any other means, a general attention could be drawn to subjects of *christian literature*, it would (as, I dare say, your Lordship will be of opinion) be a considerable advantage, in an age in which every thing relating to *religion* is manifestly getting out of sight, even with respect to the generality of those who do read and think; which was by no means the case formerly.

Not a century ago, there was, I believe, hardly any man of letters who did not read and study, so as to pretend to have some opinion or other on almost every theological question. Whether they liked or disliked, theological writings were interesting to them; whereas at present every thing that favours of theology is by the generality treated with indifference, if not with contempt.

I flatter myself, however, that the prevailing indifference to these subjects is not even now so very great, but that if divines of your Lordship's rank and character would follow the example of your Lordship, and shew that they have the subject of religion so much at heart as to *write* about it, it would again become a subject of general attention; and, from *speculative religion* (and such inconveniences as, with such beings as men are, must be expected to arise from the discussion of it) some *practical good* will not fail to accrue. In all controversy, let who will be the combatants, the chances must in the end be in favour of truth, and religious truth has numberless connections with virtue. Bp. Pearce's Commentary, and Bp. Lowth's Translation of Isaiah, together with your Lordship's Harmony of the Gospels, already give us some prospect of the revival of a more general attention to theological studies.

All your Lordship's objections to the hypothesis I have endeavoured to support are drawn from *internal considerations*, exclusively of all foreign evidence; and though I cannot help wishing your Lordship had entered into a free discussion of the whole, I have no great objection to resting the evidence on internal arguments; thinking the opinion of our Lord's public ministry having continued only one complete year much more agreeable to what appears on the face of the history itself than any other.

The circumstances that your Lordship thinks bear the hardest on my scheme are the following. The stay that you suppose our Lord must have made at Jerusalem and in Judea, at and immediately after the first passover, the time that must have been taken in his journey from thence to Galilee, and his travels about that country. All these articles I shall, therefore, consider in the first place, and then make a few other observations.

1. Your Lordship supposes that Jesus continued at Jerusalem at least during all the eight days of the festival, whereas I do not find that any thing is said to have

have been performed by him at that passover that requires more than the few days that I have supposed him to stay at that time, especially as on my scheme (and I have nothing to do with any other) he did not cleanse the temple at that time. But admitting this, it could not be the business of more than an hour or two; and both that transaction, and the *miracles* he is said to have wrought there at that time, which are only mentioned in general, and not specified, might, for any thing that we know to the contrary, have been dispatched, even in one day, and Nicodemus might visit him the evening of the day following, or even of the same day. For that visit is full as likely to have followed the first hearing of the miracles as not; and in a crowded city, as Jerusalem was at that time, it cannot but be supposed that the news of a thing so new and extraordinary would spread through the whole in a single day.

As to what your Lordship observes about the time of Jesus cleansing the temple, in reply to Mr Mann's arguments, Bp. Pearce's, and my own, I shall only say that, after giving the closest attention to your remarks, I do not see that it by any means amounts to a sufficient answer. I am therefore still decisively of opinion, that this transaction, perhaps the boldest, and the most provoking of any thing that he ever did, respecting the Jewish rulers, is to be referred to the last passover, when he had no farther measures to observe with respect to them. This, however, not being essential to my hypothesis concerning the duration of our Lord's ministry, I shall not enter into a particular discussion of it.

Also with respect to the transposition of the fifth and sixth chapters of John's gospel, I am fully satisfied with resting it on the evidence that has already been advanced in support of it.

2. On our Lord's being said to *tarry* in Judea, and to make more disciples than John, before his return into Galilee (John iii. 22. iv. 1.) you lay very great stress. But how the word *διαπιστω* should necessarily import a considerable space of time, when you acknowledge, p. 9. that in the book of Acts, it is sometimes restricted to ten or seven days, I do not see. Indeed, I see no reason why, if the context will admit of it, it might not be restrained to a single day, or even a few hours, just as we actually use the word *tarry* or *stay*; longer or shorter being only terms of comparison, what is long in one respect being short in another.

But what you lay the most stress on is the circumstance of Jesus making more disciples than John in this interval, interpreting this, p. 11. to mean that he made more disciples at that time than John *had ever made*. Your Lordship, however, must allow me to say, that I find no authority whatever for this interpretation, in the evangelical history, the whole tenour of which appears to me to be evidently contrary to it. It is not even at all probable that Jesus made so many disciples as John did by *all* his preaching, of whatever extent you make it. John appears to have been almost universally well received; but Jesus, for reasons that I have no occasion to enlarge upon here, was by no means so.

All that *can* be meant, therefore, is that Jesus, at this opening of his ministry, made more disciples than John did *at that particular time*, which is altogether indefinite. And after the miracles he had begun to work, and especially in Jerusalem

itself, in the neighbourhood of which he then was, it can be no wonder that more attention should have been given to him *at that time* than to John, who never pretended to work miracles, whose preaching was not then *new* to them, and whose ministry was then nearly expiring; having indeed, according to every thing that appears, few new disciples to make. Our Lord may, therefore, well be supposed to have made more disciples than John did in these circumstances, and yet not have made very many.

But admitting that he made disciples in some considerable number, let it be considered how many converts Peter made by one discourse, and it cannot be thought very extraordinary, that the successful preaching of a few days, accompanied, as his preaching was, with the working of miracles, at that time a new and astonishing thing, and the advantage he derived from the immediately preceding testimony of John, who was held in universal esteem, and the general expectation of the Messiah, should be sufficient to account for all that the evangelist has said on this occasion; especially considering that the thing was not so considerable as to have been even noticed by any other evangelist than John, though it was prior to any thing that they have related of the ministry of Jesus, when it was least likely to escape their notice, if it had been at all considerable.

Your supposing, p. 17. that, upon this occasion, “our Lord proceeded with that reserve and circumspection which his vicinity to the Jewish rulers seems to have required,” is hardly consistent with the supposition of his making so many disciples. John appears to have preached without any reserve at all, indeed with general approbation.

Besides this indefinite expression of tarrying in Judea, and the circumstance of our Lord’s making more disciples there than John, you urge our Lord’s saying, John iv. 35. *Say ye not after four months and then cometh harvest*, as if this must have been pronounced at the time of sowing barley; and therefore you fix this journey in November or December, and consequently you make our Lord’s abode in Judea after this first passover about eight months; though afterwards you content yourself with saying it could not be less than one month.

But is not this, my Lord, laying a great stress upon a very precarious foundation. By our Lord’s introducing this observation with *say ye not*, I should rather conclude that he was quoting a known proverbial expression, which might therefore be used as well at one time of the year as another. And surely his resting himself at the well at six o’clock, or noon, rather leads us to imagine that he was fatigued and thirsty by travelling in the heat of the day, a short time after the passover, when also water could not be very plentiful, than that it was in the winter season.

You do not seem, my Lord, to have considered sufficiently the several inconveniences that must arise to your system from this stay of eight months in Judea, and of Jesus making so many disciples at that time. It is exceedingly evident that the great fame of Jesus in Galilee was subsequent to the miracles that he wrought after his arrival there, and that it was more especially occasioned by his curing the demoniac in the synagogue at Capernaum, and all the sick persons that were brought to him on the evening of the same day. Now is this easily consistent with our Lord’s
having

having made more disciples than John had ever done, when he may be said to have disciplined and baptized the great mass of the Jewish nation? The report of miracles wrought so publicly, as those of Jesus subsequent to the passover generally were, could not but have spread very fast in that state of the Jewish nation, in a general expectation of the Messiah, heightened by the preaching of John.

Notwithstanding the great omissions that your Lordship observes there are in some parts of the gospel history, it must certainly be thought very improbable, that Matthew, Mark, and Luke should have known of this long stay of Jesus in Judea, and not have noticed it. Other omissions are generally of such things as were similar to such as they had noticed before, or of what, or some other account, they might deem unnecessary after what they had related. But here would be an omission of what may almost be called the very first open publication of the gospel, and of the first public miracles, and of the greatest number of disciples that Jesus ever made, and likewise of the falling off of these disciples, which to me is altogether unaccountable. For on our Lord's appearance in Galilee we find him almost without attendants, and no crowds about him till after the cure of the demoniac at Capernaum.

Many things could not but have happened in these eight months, both *discourses* and *miracles*, that could not have failed to engage the peculiar attention of any person who should have been informed of them, and have undertaken to write our Lord's history; and yet the history of his appearance in Gallilee is so written by three of the evangelists, as if they had no idea of any thing very material having been done by him before. This circumstance, considering the nature of the human mind, and the usual manner of writing history, I deem to be almost a demonstration, that nothing, at least nothing comparable to what followed, had then happened.

According to my disposition of these events, the whole, as I cannot help thinking, must appear quite easy and natural. Before the passover our Lord had wrought a single miracle at a private marriage in Cana. It is probable he had not at that time preached in public at all, or wrought any miracle of a more public nature. The first of this kind appear to have been these performed at Jerusalem during the feast; and yet because they are not distinctly mentioned, even by John (who knew that no notice whatever had been taken of them by any of the other evangelists) it is probable they fell far short of the magnitude of those wrought afterwards in Galilee; and indeed it might naturally be expected that some kind of *gradation* would be observed in these things, and that our Lord would not pass without any interval from such a miracle as that at Cana, which was not known, in the first instance, but to the servants of a private family, to those of such *eclat* as he performed afterwards.

In Galilee also the gospel is always said to have *begun*. Thus the Jews before Pilate accusing Jesus, say, Luke xxiii. 5. *He stirreth up the people teaching through all Jewry, beginning from Galilee to this place.* Peter also preaching before Cornelius, says, Acts x. 37. *That word you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;* and he expressly says afterwards, ver. 39. *and we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem.* Could he with truth have said this, if he had known of Jesus's having preached eight months in Judea before he had preached in Galilee at all

all, and of his having by that preaching made more disciples than John had done in the whole course of his ministry? Indeed, I have observed in my Dissertations, as Matthew himself expressly says, speaking of Jesus's arrival in Gallilee, ch. iv. ver. 17. *From that time began Jesus to preach.* Now what is there to oppose to all this substantial evidence, but John's saying that our Lord *tarried*, that is, that he *made some stay* in Judea before he set out for Galilee, which, circumstanced as he then was, could not, I think, have been more than a few days.

I wish your Lordship would also consider another inconvenience attending this supposed long stay of Jesus in Judea, and his making so many disciples there, which I urged very strongly in my Dissertations, but of which I do not find that your Lordship has taken any notice at all. You suppose Jesus to have exercised his ministry in Judea so long, and with so much success, as to have gained a decided superiority over John, which must of course have been a thing of great *notoriety*. You also suppose him to have preached long after this, viz. according to the plan of your Harmony, till near the third passover, which is, in all, almost *two years* before the death of John, and yet Herod is plainly supposed by all the evangelists not to have heard any thing of him in all that time, inasmuch that after the death of John, he really entertained the notion that Jesus must have been John himself risen from the dead; and as he then worked miracles, which he had not done before, having greater powers than he was invested with before his decease.

From the manner in which the evangelists Matthew and Mark introduce this account of the conjecture of Herod, it is evident that they had no idea of his having so much as *heard* any thing about Jesus before the death of John. Matt. xiv. 1. *At that time (not before) Herod the tetrarch heard of the fame of Jesus.* Mark vi. 14. *And king Herod heard of him, for his fame was spread abroad.* I thought it necessary to assign some reason why Herod might be supposed not to have heard of Jesus during the *few weeks* that, on my hypothesis, he had preached before the death of John, ascribing it to his being probably engaged in a multiplicity of business, or pleasure. How your Lordship will be able to account for Herod's not having heard of him, preaching in public, and working miracles, as you suppose him to have done, for the space of *near two years*, I have no idea. All that you say at present, p. 26. is that "Herod first doubted who Jesus was, but at length resolved that "it was John the Baptist risen from the dead;" a very extraordinary *doubt*, in the circumstances in which your Lordship places him, but a more extraordinary *determination*, after, what we must suppose, some deliberation and inquiry.

This argument is not a *reductio ad absurdum*, of the same kind with those of Euclid, but let any person consider all the circumstances of this case, especially that Herod was not a Roman, but a Jew, surrounded by Jews, and not unattentive to his religion, who had even taken some pleasure in hearing John preach, for we read, Mark vi. 20. that *he did many things* (probably things that John had recommended) *and heard him gladly*, that this preaching of Jesus had been always near his own dominions (for it was probably in his way to Galilee) and that the whole country of Judea at that time, including all Galilee, was not much larger than Yorkshire, and I think he must pronounce that the thing is hardly, in fact, less credible, and that a plan
of

of a Harmony labouring under this difficulty (and in fact every Harmony except that of Mr. Mann is thus circumstanced) cannot deserve much attention. I think I may venture to challenge any person to draw out a plan of a Harmony that shall extend the public ministry of Christ to more than one complete year, in such a manner as that this one difficulty, not to mention many others, shall not be insuperable. But perhaps what strikes me so much may not strike your Lordship at all. I wish, however, your Lordship had attended to it, and given us your thoughts upon it.

3. The journey from Judea to Cana you suppose, p. 17. to have taken six or seven days; whereas his stay at Sychar is limited to two days, which, according to the Jewish phraseology, might mean no more than part of two days, and the whole journey from Jerusalem to Galilee was but of three days, according to our Lord's own mode of travelling; and as the part of Judea from which our Lord set out for Galilee was probably the most remote from Jerusalem, the place he had left (and he would naturally recede farther and farther from it) the journey might not be more than two days. Now in my computation, I have allowed four days for it, and could have taken another day, or more, if I had thought it necessary. Surely, my Lord, there can be no great improbability in this. Let us now proceed to Galilee.

4 To invalidate my computation of time, you suppose what the evangelist does not mention, and what appears to me to be by no means necessary. "Jesus," you say, "must have remained at Cana a few days, let us say four, because Jesus's presence at Cana was notified at Capernaum before the nobleman set out to meet him." Now John, who is the only evangelist that mentions the transaction, only says, ch. iv. 47. *When he heard that Jesus was come out of Judea into Galilee* (not to Cana) Now as Jesus had taught at Jerusalem, made some disciples in Judea, and stayed two days at Sychar, it might very well be known at Capernaum, a place of great resort, that he had left Judea, was travelling towards Galilee, and even that he would certainly go to Cana, and the nobleman might set out before it was known that Jesus was actually arrived at Cana. It is not impossible, therefore, but that both of them might arrive there the same day. Besides you make the distance between Capernaum and Cana no more than twenty three miles, which is so small, that Jesus might have arrived at Cana in the evening, and it might have been known at Capernaum the next morning; and the nobleman did probably set out in the morning, because we find that Jesus pronounced his son cured at the seventh hour, or an hour after noon.

5. Your Lordship lays great stress on the stay that you suppose Jesus made at Nazareth and its neighbourhood before he arrived at Capernaum, allowing eight days for his preaching before his arrival at Nazareth, and four days at Nazareth. But I think I have shown unanswerably, that this visit to Nazareth was subsequent to his preaching at Capernaum, and therefore shall not argue it in this place.

6. But the argument on which your Lordship seems to lay the greatest stress is drawn from what is said of our Lord's *going about all Galilee*, Matt. iv. 23. after his arrival at Capernaum, subsequent to his curing the demoniac in the synagogue there. A month, you say, is a moderate space of time for these transactions; whereas I allow no more than a week to them.

Surely,--

Surely, my Lord, in this, as in a former case, you lay too great stress on *general expressions*, which, after all, you yourself cannot suppose to be understood quite literally; for *all Galilee* cannot mean here every town and village in Galilee; and if it *must* be restricted, why may it not be to the places in the neighbourhood of Capernaum, especially Chorazin and Bethsaida, which were probably within a few miles of Capernaum. Our Lord himself seems to lead to this construction, by saying, after he had left Capernaum, Mark i. 38. *Let us go into the next towns, that I may preach there also, for therefore came I forth.* And as it is evident that a single day had sufficed him at Capernaum, so that he was obliged to depart, on account of the crowds that resorted to him, less than a day might well suffice for any other place.

Had our Lord's perambulation been particularly described, so that you could have written a complete *Itinerary* of his journey, this argument would have deserved more attention; but phrases so indeterminate as these, and by writers who are known, and acknowledged, to use other phrases of the greatest extent in very limited senses, surely will not bear so much stress. Your Lordship supposes that this progress through Galilee was about seventy miles. But the supposition is altogether arbitrary. To have visited *every place* he must have travelled seventy times as far, to have walked the boundary would have answered no purpose, but to visit a few of the principal places in the neighbourhood of the town from which he set out, might not require a journey of more than a few days. And, as I have indeed already observed, it is after this very journey, that he is said by Mark to have returned to Capernaum *after some days* only, Mark ii. 1. and according to the Vulgate translation, it is *after eight days*, and yet this very evangelist says, that on this journey *he preached throughout all Galilee*, Mark i. 39.

Your Lordship says, p. 21. that "before the embassy from John Jesus had actually wrought a great proportion of his miracles at Chorazin and Bethsaida, and that, allowing time for these miracles, as a sufficient ground for so solemn a denunciation, must create an embarrassment to the adopter of Mr. Mann's hypothesis." Now really, my Lord, I feel no kind of embarrassment on the occasion; when even a single miracle, publicly performed in each of those places, and especially as much as we know to have been transacted at Capernaum in the evening of a single day, when our Lord cured all the sick that were brought to him, would abundantly justify all the denunciations, solemn as they are. In fact, his repeating the same thing day after day in the same place, for a month together, would not have produced any more effect, probably even less, than his doing it one day, provided the miracles he wrought there were publicly known, and universally acknowledged.

The preaching of our Saviour is not to be compared to that of christian ministers at this day, when no miracles are wrought, but only truths laid down, and motives inculcated, which require *time* to produce any considerable effect. The proper subject of his preaching lay in a small compass, viz. *the kingdom of God is at hand, repent and believe the gospel*, or something else to the same effect; and all that he had to do was to confirm this assertion, and enforce this belief, by well attested miracles. His moral *instructions* were given only occasionally, as he found opportunity. He had, therefore,

therefore, no long sermons to make, but only to say and do what might leave an impression on the minds of his auditors, that he came with a commission from God, and especially enable them to infer that he was the person foretold by the prophets under the character of their *Messiah*. Considering our Lord's business in this view, I cannot help thinking *one year*, in so small a country as Judea, a much more natural and probable period for his public ministry, than three or four.

7. Your Lordship maintains the reading of *παρχα* in John vii. 1. though Mr. Mann supposes it to be an interpolation, and Bp. Pearce conjectures that the whole verse may be so. This is an instance in which the minds of different persons are very differently impressed by the same thing. I think it certain that Irenæus had not this word in his copy of the gospel, whereas your Lordship thinks, p. 27. he might have *overlooked* it, notwithstanding it made so much for his purpose to have discovered and noticed it. As to Mr Mann's argument, that the early christian fathers could not have supposed, as they did, that our Lord preached only one year, if, in their copies of the gospel, this text had been the same that it is in ours, you content yourself with saying that "too strict attention and accuracy in the antient fathers are here supposed." Now I will allow, with your Lordship, that with respect to justness of reasoning, and some other matters, extreme accuracy is not to be expected of them, but in a thing so palpable as this, not to have discovered this circumstance must imply greater inattention, and stupidity, than almost any man, and much more a body of men, and a series of writers, can possibly be suspected of. I cannot help thinking, therefore, that the distinct mention of the three passovers which we now find in the gospel of John would necessarily have precluded any such opinion as that our Lord's public ministry did not continue more than one complete year; whereas, excepting the case of Irenæus only; who, however, does not pretend to have had *this* support of his opinion, and whose prejudices may well enough be accounted for, this was the opinion of all the learned fathers for several centuries. After the time of Irenæus, if not before, the subject was certainly *attended to*, and even then both Austin and Jerom, two of the most learned men of their time, evidently considered our Lord's public ministry as included within the space of little more than a year.

That even Eusebius, who probably first adopted the hypothesis that has prevailed ever since, had not, however, this reading (on whatever else he might ground his opinion) I still think very probable. For consistently with this I do not see how he could maintain, as he does, that the three first evangelists have recorded the actions of our Saviour for *one year only*, viz. after the imprisonment of John the Baptist; since events that, I believe, all Harmonists refer to periods before this passover are noticed by the other evangelists, as having happened after the imprisonment of John; and a whole year at least must necessarily have intervened between this passover and that in which our Lord suffered. According to your Lordship's own arrangement of the facts, a very great part of the evangelical history belongs to the time before this passover. For you make it the third of our Lord's ministry, and you place the imprisonment of John presently after the first passover. Consequently your Lordship's idea of the distribution of events in the gospel history is widely different indeed from

that of Eusebius. Nor do I think it possible to form a Harmony agreeable to his idea of all the events recorded by Matthew, Mark, and Luke falling within one year, and retain this reading.

Having now replied to all your Lordship's objections to my hypothesis, you will allow me to express my regret that you should have reprobated it without considering *all* the arguments by which it is supported. I should have been particularly glad to have known in what light several, at least, of the most considerable of them appear to the mind of a person so ingenuous as your Lordship. I shall take the liberty on this occasion to recall some of them to your Lordship's attention, and I wish that if you should think proper to reconsider this subject, you would make some observation with respect to them.

If the internal evidence had been *all* that we could have access to, we must have been obliged to acquiesce in it, and have been content to make the most of it. But it appears to me very extraordinary that when positive external evidence is actually within our reach, no regard whatever should be paid to it. Now it happens that many of the most respectable of the early christian writers have given their decisive evidence in favour of our Lord's public ministry having continued only one complete year; and their being ever so fanciful and weak in some things cannot affect their testimony to such a *fact* as this, which must have been within the knowledge of their immediate predecessors; and their mentioning it without the least doubt or hesitation on the subject, implies that they had no idea of there being any other opinion about it. The earliest writers were certainly the most likely to have the best information concerning this fact; and if any misapprehension should arise about it, it is most likely to have arisen in later ages.

Your Lordship, I observe by the way, dates the first year of our Saviour's ministry by A. D. 30. Now it is, I believe, the unanimous opinion of the antients that our Lord was crucified when the Gemini were consuls, which was A. D. 29. If by A. D. your Lordship means not the year of the vulgar æra, but the true year of the life of Jesus, besides its being a singular method of notation, it will, I think, involve your Lordship in great difficulties with respect to the received chronology of other capital events of those times.

Neglecting the proper external evidence, I wish your Lordship had attended more particularly to the conduct of Luke compared with itself only. He dates, with remarkable circumstantiality, the beginning of the preaching of John, from which it is almost a certainty that it was A. D. 28. or the fifteenth year of the proper reign of Tiberius, after the death of Augustus; and, according to the course of his narrative, as all persons must have concluded if no other gospel had been extant, it was in the year immediately following this that Christ suffered. This therefore must have been A. D. 29. the very year in which the Gemini were consuls. Now would he not have prevented this necessary inference, if he had been aware that it was not agreeable to the truth; having, according to your idea of his conduct, omitted every note of time that could possibly distinguish the three or four years which you suppose to have intervened between these events.

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On the hypothesis that I have adopted his conduct is quite natural. For he gives a precise date for the preaching of John, but does not give any date for the death of Christ, because, according to his narrative, it evidently happened the year following. Surely he who has dated with so much precision the less important event of the preaching of John, would not have failed to fix the date of the more important event, the death of Christ, if he had not taken it for granted, that it might be easily and certainly inferred from the course of his narrative.

With respect to the omission of any mention of our Lord's attendance at the public feasts of the Jews, which is certainly a difficulty on your Lordship's hypothesis, you are pleased to say, p. 15. that "from his baptism to the second passover, Jesus" "was so employed in the great work of his ministry, that he went not up to Jerusalem at any Jewish feast, except that recorded in John vi. 2." Now surely he who expressly said, Matt. iii. 15. that it became him to fulfil *all righteousness*, would not neglect so important a part of the duty of a Jew. And if his ministry lasted, as you suppose, three years and a half, he had surely time enough to attend to the proper duties of it, without omitting others which were acknowledged to be of universal obligation. Besides, his appearance at the public feasts must have been of particular consequence to the publication of his credentials as the Messiah, and indeed of his preaching in general; because every male Jew was obliged to attend all those feasts, so that there would have been no body left in the country, with whom he could exercise whatever it is that you mean by the *great work of his ministry*, but the women and children, the old and the infirm.

Besides these articles, I hope your Lordship will not fail particularly to consider the extreme improbability of Herod's not being able to distinguish between John and Jesus on the supposition of our Saviour having preached so long as you make him to have done before the death of John, viz. two years and half, and two whole years of it after his imprisonment.

Your Lordship will also please to attend to the very remarkable omission of all notes of time for so many years as you suppose to be omitted in the gospels of Matthew, Mark, and Luke, and give some attention to the other articles advanced by me in my eighth section, p. 48, &c. But without considering the plan of my Harmony, or the arguments that I have advanced in favour of it, I wish your Lordship would cast your eye deliberately over your own, and consider how very little of the gospel history you include in the transactions of the first year of our Lord's public ministry. You suppose him to work some miracle, not specified, at Jerusalem, and to discourse with Nicodemus; to make disciples in Judea, but without specifying either discourses or miracles, in a residence of several months. You farther make him travel through Samaria, cure the nobleman's son at Cana, preach one sabbath at Nazareth, call Simon and Andrew, cure the demoniac at Capernaum, a leper in the neighbouring country, and also a paralytic person, and finally, to call Matthew to attend him. This is all that is recorded in the first year.

Compare this with the business which you throw into the second, and especially the third year, and I cannot help thinking that the distribution will appear to your Lordship's attentive reconsideration exceedingly unnatural. The first events would necessarily

necessarily make the greatest impression on the minds of our Saviour's followers and historians, and subsequent transactions of a similar nature would be those that would be passed over in silence; a conduct which the first view of my calendar appears to be actually observed, according to the hypothesis that I have adopted.

I shall not here enter into any discussion of other incidental points of difference between your Lordship and myself, as that of *the inspiration of the evangelists as writers*, which you adopt, and which I consider as nothing less than a millstone about the neck of Christianity, and from which I would, therefore, willingly disengage it.

With respect to the subject of this letter, I am happy in agreeing with your Lordship that "all the real difficulties in harmonizing the gospels, will at length yield to the efforts of rational criticism," and, notwithstanding my attachment to other pursuits, I hope I can also with truth, say with your Lordship, that "the advancement of sacred literature is the end of my studies, and the object of my ambition."

With the greatest respect for your Lordship's character, I am,

My Lord,

Your Lordship's

Very humble Servant,

And Fellow-labourer in the Gospel of Jesus Christ,

Caln, August 1779.

J. PRIESTLEY.

T H E
D E D I C A T I O N.

T O T H E
Rev. RICHARD PRICE, D.D. F.R.S.

REVEREND AND DEAR SIR,

PERMIT me, as a mark of our *friendship*, and of our *love of the same studies*, to inscribe this work to you. It is not that I wish to screen myself behind your authority, or to make you responsible for what is new, and may be thought too bold or hazardous in the *opinions* maintained in it; but I wish to have your countenance for the *freedom* with which I have treated this subject, and especially for what I have said relating to the *inspiration of the books of scripture*. This opinion is not only a bar to freedom of inquiry, but has operated in a manner very unfavourable to the credibility of the gospel history. With respect to other matters of a speculative nature, relating to christianity, I cannot be more ready to
b take,

take, than you are to allow, and encourage, the greatest freedom of thinking and writing, and consequently the most open and avowed difference of *sentiment*; since what is most essential to the christian *temper and conduct* is perfectly consistent with this difference.

In a variety of articles in *metaphysics*, and *speculative theology*, it is probable that, having, at an early period, embraced very different general principles, you and I shall continue through life to hold very different opinions, and with respect to their influence in a theoretical system, we may lay considerable stress upon them; but we agree in a firm belief of christianity, and of the infinite importance of it to the virtue and happiness of mankind.

Whether Christ was a man like ourselves, or a being of a higher rank, but between which and the supreme, there is still the same infinite distance, the authority of the gospel precepts, promises, and sanctions is the same, and the highest possible, *viz.* that of the *great being* by whom Christ spake, who is *his God and Father* as well as ours; and who, if we obey his will revealed to us in the gospel, will love and honour us, as he loves and honours him.

I think myself happy in being united with you in the pursuit of *natural science*, and in an attachment to the natural *rights and liberties of mankind*; but I trust we shall both of us ever act upon the idea of the inferiority of all the civil rights of *men* to the privileges of *christians*, and of the insignificancy of all things *temporal* compared with things *eternal*.

I am, with the greatest esteem,

Dear Sir,

Your affectionate

Humble Servant,

Calne, Jan. 1776.

J. PRIESTLEY.

T H E
P R E F A C E.

W HATEVER may be thought of the work which I now present to the Public, I can assure my readers that there is hardly any subject on which I have bestowed more *pains*, or to which I have given more *time*: and I never bestowed my labour or time with more satisfaction to myself, whatever may result from it with respect to others.

The *Harmony of the four Gospels*, or the reducing the history of our Saviour, as delivered by the four Evangelists, Matthew, Mark, Luke, and John, to the order of time in which the events really happened, has been a favourite object with critics, even from the very early ages of christianity; and since the revival of letters in Europe, the number of harmonists has been so great, that the enumeration of them would be tedious.

Nor shall we wonder at the attention that has been given to this subject, when we consider how very important a history that of Christ is, infinitely more so than that of any other man that ever lived on the face of the earth; in comparison with whom kings, lawgivers, or philosophers appear as nothing. On this account, those who entertain a just value for the character of Christ, and a proper idea of their obligation to him, are interested in every circumstance relating to his history. They can never be weary of contemplating it, and are not satisfied without viewing it in every possible light, important or not important;

important; as indeed is the case, in some measure, with respect to every person in whose history we take a part. For this I appeal to the feelings of all those who interest themselves in the history of the dead.

What pains have been taken by classical critics to ascertain the exact dates of the most trivial incidents in the life of Cicero, and other persons of eminence in antient or modern history? The motive to all this pains could be nothing but the *interest* they took, and which they imagined their readers would take, in the lives of those heroes, and the desire that unavoidably results from it, of having as precise and definite an idea as possible of every thing in which they were concerned. This is easily accounted for on the principle of the *association of ideas*, by means of which unimportant circumstances acquire a degree of importance from their relation to an important character.

But it is not on this account only that we receive this satisfaction from an orderly narrative of the life of Christ: for even the *credibility* of the history is, in some measure, concerned in it. If the separate histories be all true, they will be found to agree as far as other credible histories of the same transaction are found to do. But if the different histories of the life of Christ be utterly irreconcilable in things of consequence, *i. e.* in things of such a nature, as that persons who lived in those times, could not but have been well acquainted with, and have attended to, they will not be intitled to credit. In a variety of other respects also, the credibility of the gospel history may be evinced or illustrated, from a comparison of the different accounts of the same transactions: and every circumstance of this kind will give pleasure to a friend of christianity.

We shall not wonder that the chronological order of events in the life of Christ should have been lost, when we consider
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that the capital *uses* of the gospel did not require that the writers of them should adhere strictly to the order of time, and that two of the historians, *viz.* Mark and Luke, are not supposed to have been present at the transactions, and therefore might never have known, with accuracy, what the order of events was. Still, however, the gospel history abounds so much with *notes of time*, which, without an express care to prevent it, could not but mix themselves with the narration (having been originally and necessarily associated with the particulars of it) and there is in these, as in all other genuine histories, that are equally full of business, such a constant reference to particular persons, places, and times, so frequent a mention of the seasons of the year, public festivals, &c. &c. that a sagacious reader will find *data* enough for the orderly arrangement of every thing of much consequence, though there will still be much uncertainty with respect to the disposition of some things, the exact place of which is of little moment.

There would not have been so much difference in the harmonies of the evangelists, if their authors had not framed them on very different general hypotheses. Two of these appear to me to be particularly ill founded, and yet they have prevailed so much, that I think it worth while briefly to animadvert upon them.

Ofiander, among the more antient harmonists, and Dr. Macknight among the modern, go upon the supposition that all the evangelists relate every thing in chronological order, so that little or nothing is to be transposed in any of them; and to obviate the many difficulties that must occur to every person who considers this scheme of a harmony (as, from the same principle, they are obliged to maintain the exact truth of every minute circumstance in all the accounts) they suppose that all incidents agreeing in ever so many circumstances, but differing
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in any one particular, were really distinct, and must be referred to a different time: and from this source they multiply many discourses, and miracles, which others have thought to be the same; alledging, and justly enough, the probability of our Saviour having repeated the same *discourses* or *miracles*, but not considering the natural improbability of a great number of the same *external foreign circumstances*, accompanying such discourses or miracles.

Such harmonists make no difficulty of multiplying such incidents as those of our Saviour's clearing the temple of buyers and sellers, as often as they have occasion for it (and yet as none of the Evangelists give the least hint of his having done this more than once, I do not think that we have sufficient authority for supposing that even this event happened twice) but it appears to me, that, by the same rule, we might make more than one baptism of Jesus, more than one institution of the Lord's supper, more than one crucifixion, and more than one resurrection.

The foundation of this hypothesis is such a notion of the *inspiration* of the gospels, and other books of scripture, as appears to me to be equally indefensible and unnecessary; and I cannot help thinking that the endeavours of the friends of revelation to demonstrate the perfect harmony of the historical books of scripture, and to remove every minute contradiction in them (so as to exclude from the writers every difference of opinion, and every different conception concerning any fact, or the smallest circumstance relating to a fact) have not only been unsuccessful, and have thereby given the enemies of revelation a manifest advantage; but that, even if they could have succeeded to their wish, the result would, in reality, have been unfavourable to the proper defence of revelation, with those who duly consider the nature of historical evidence.

When

When a number of persons agree in their account of the principal circumstances of any transaction, of which they pretend to have been equally witnesses, it is a strong presumption that they do not impose upon us: because the *capital* circumstances of things are well known to engage the attention of all beholders alike. But if they agree in their account of every *minute* circumstance, it rather affords a suspicion that they have had some communication with one another, and have agreed together to tell the same story, in the very same manner; that, therefore, the number of proper *independent witnesses* is not so great, and consequently that the account is not so much to be depended upon. Because little circumstances are not apt to engage the attention of all beholders alike, and therefore we find, in fact, that whenever eye witnesses attend to minute particulars, they always do vary in their accounts.

No two persons ever gave exactly the same account of any considerable transaction, though they had the same opportunity of being well informed concerning it. On this account, differences in the narration of lesser circumstances seem to be as necessary to *complete and satisfactory evidence*, as an agreement with respect to what is capital and essential to any story. Nay, in many cases, the more persons differ in their accounts of some things, the more conclusive and satisfactory is their evidence with respect to those things in which they agree.

It appears to me that the history of the evangelists has this complete evidence. They agree in their account of every circumstance of importance, which shows that their histories were written by men who were either themselves witnesses of the transactions they record, or were well informed concerning them by those who were witnesses; and yet their style, and manner of writing, their more full or more concise account of discourses, together with their very different arrangement of the

parts of their narrative, and their disagreement with respect to facts of small consequence, demonstrate, in my opinion, that (excepting John, who is well known to have written some time after the rest of the evangelists) they had no communication with one another, and therefore that they are to be considered as original and independent witnesses of the same facts.

It will, I doubt not, appear in the course of my own observations, that transactions unquestionably the same, are related with circumstances that are absolutely incompatible; so that I will venture to say that, in spite of all the ingenuity in the world, their perfect *consistency*, and consequently this high notion of the *inspiration* of the writers, is indefensible. This hypothesis, therefore, not being supported by fact, must necessarily be given up. The very determination to defend a notion loaded with such difficulties as these, discovers such a disposition to defend an hypothesis *at all events*, as must prejudice the minds of unbelievers against a history so absurdly contended for.

Besides, this high notion of inspiration is as *unnecessary*, with respect to the proper use of the gospel history, as it is indefensible in itself. All the great ends of the gospel will be sufficiently answered, if provision be made for the credibility of the *principal facts*, such as the reality of the *moral discourses*, and especially of the *miracles, death, and resurrection* of Christ, as a proof of his divine mission, and a confirmation of our faith in the assurances he has given us with respect to a *general resurrection*, and his second coming to *judge the world, and to reward all men according to their works*. And it is certainly sufficient to produce this belief, that a competent number of persons, having sufficient opportunity of observing and distinguishing the facts, attest the truth of them, and that the subsequent
history

history should show that the publication of these facts produced such an effect upon the minds and conduct of those to whom they were properly proposed, as might be expected from the consideration of their characters and circumstances. But the credibility of such leading facts as those above mentioned will not be affected by any difference that may be observed in the gospel historians, with respect to lesser circumstances attending them.

Now it seems to have been the plan of divine providence, never to provide *miracles* where *natural causes* were sufficient to procure the desired effect. And certainly *twelve persons* expressly chosen to attend our Lord, during the whole of his public ministry, in order to be witnesses of his life, discourses, death, and resurrection, besides the innumerable multitudes that must necessarily have been witnesses to many of them, without any express appointment, were *naturally* sufficient to ensure the credibility of all the great events above mentioned. No other history is attended with any evidence that can be compared with that of the gospel; and, admitting the gospel history, on account of its greater importance, to require a stronger evidence, still nothing can be necessary but a stronger evidence *of the same kind*, or human testimony more abundant, and more favourably circumstanced.

Admitting that, if the whole credibly of the gospel history, as we receive it, rested on *divine*, independent of *human* testimony, something might be gained, it is evident that we *now* receive the gospel history on the faith of human testimony only. For the early *transcribers* of the gospels were no more inspired than our *printers*; and in the course of time that has elapsed from the first promulgation of christianity to the present age, copies of the gospel have been so often transmitted from one to another, that a succession of human authorities so great as to

exceed all computation, must have intervened since the first writing of the gospels to their coming into our hands. Since, therefore, divine providence has thought proper to intrust this valuable deposit in human hands for so many centuries, how can it be thought inconsistent with the same plan, to convey it to us in a similar manner from the very beginning; the apostles being naturally as capable of relating and writing an account of what they heard and saw, as other persons could be to copy the account after them.

I own I can see no meaning, or *consistency*, in the appointment of *witnesses* to accompany our Lord, in order to transmit to posterity an authentic and credible account of his life, doctrine, and miracles, if, after all, it was the intention of the divine being to supersede this testimony, by *books* bearing sufficient marks of *supernatural inspiration*. In reality, one single book, the divine inspiration of which was fully proved, would render all other evidence superfluous.

It is objected to these arguments, that if we once suppose that the evangelists may not be absolutely depended upon, with respect to any particulars in their history, they cannot be depended upon at all. But if there was any real foundation for this objection, we should give up all faith in history. For there is no period in any history, written by different persons, but several events have been differently represented; and yet it is not *fact* that our faith in history is shaken by this circumstance.

To use an example: some cotemporary historians say that, in the battle of Marston Moor, prince Rupert commanded in the *right* wing, while others place him in the *left*; and they give a different account of several incidents in that engagement, depending upon that position. But though, on this account, it should.

should not be in our power to determine in which of the wings it was that this general fought, does it therefore follow that there was no battle on Marston Moor, that the king's forces were not defeated in that battle, or even that the prince did not command in it? This will not be pretended.

In like manner, though it should be found that, according to one evangelist, Christ purged the temple on the day of his triumphant entry into Jerusalem, whereas, according to another of them, this was not done till the day after, will it therefore follow that we have no reason to believe that he did purge the temple at all? Or, because all the evangelists express the inscription which Pilate put upon the cross of Christ in different words, must we conclude that there was no inscription upon it, or that Christ was not crucified at all? And because the Evangelists seem to have had different ideas of the manner in which the resurrection of our Lord was announced to the apostles, and especially concerning the vision of angels on that occasion, will it follow that they were so far incompetent witnesses, that we have no reason to believe that there was a resurrection?

I appeal to any person's feelings, whether even the fullest conviction of such variations as these would tend to produce any incredulity with respect to facts of any consequence, in which all the accounts agree. The most perfect faith in all great events will admit of very great latitude with respect to smaller ones; so that there is no occasion to fix any *boundary* where certain persuasion terminates, and where uncertainty begins. In this respect the gospel history exactly resembles all other credible histories; and indeed, being equally addressed to the feelings of human beings, there can be no reason why there should be any difference between them in this respect.

It is alledged that there was a particular express promise made by our Lord to his apostles, that *the spirit of truth should lead them into all truth, and bring all things to their remembrance whatever he said unto them*, John xiv. 26. But both the reason of the thing, and the fact itself, may satisfy us, that this promise could only respect things of consequence, and probably (as the excellent author of the *Five Letters on Inspiration* supposes) such things as the apostles were not at that time able fully to comprehend, and therefore were most likely to forget. For, with respect to *particular expressions*, all the evangelists report our Lord's discourses with very great variations. And, provided the great end of our Lord's commission and doctrines was not injured by those different representation of things, no real harm could arise from them, and therefore no valuable end would have been gained by such an interposition of divine providence as would have prevented them. Agreeably, therefore, to all that we know, or can infer, concerning the rules of the divine proceeding, no such interposition would be granted.

I own that I lay a good deal of stress upon these considerations, and think that by giving up the opinion of the inspiration of the evangelists, *as writers*, we gain two very considerable advantages; the first is that we place the gospel history on the same unexceptionable footing with other credible histories, resting on *independent testimonies*, in consequence of their agreement in all things of importance, and appearing to be independent of each other, by their disagreement in things of no importance. In the second place, we, by this means, disencumber the evidence of the gospel history of many objections, insignificant indeed, in themselves, but rendered of the greatest magnitude, and even absolutely insuperable, by our professing to maintain the plenary inspiration of the scriptures. By this means, therefore, we secure, in the most effectual manner, the evidence of all the important facts in the
gospel

gospel history; and the rest will either follow of course, or their credibility may be safely neglected.

For these reasons, I cannot but greatly disapprove of every plan of a harmony of the gospels which goes upon the supposition that those writers were incapable of relating the same story with any inconsistency in the circumstances of it, and especially that they all wrote in true chronological order, so that we are not at liberty even to transpose any part of their narratives. The learned Michaelis says, in his *Introduction to the study of the New Testament*, p. 210, “ Osiander is at the head “ of those who have discredited the gospel history by their harmonies. However, he went not so far as his successors, but “ sometimes departs from his principles.” Dr. Macknight has pursued this plan of a harmony to its utmost extent; and yet his work seems, upon the whole, to have been very well received. But though, for these reasons, I cannot but exceedingly disapprove of his *harmony*, I think he is often very happy as a *commentator*.

It is hardly necessary to observe that in what I have advanced above, I am far from denying *all* inspiration; but only the universal and infallible inspiration of the scripture historians as *writers*. When the prophets, or apostles, worked miracles, or delivered prophecies, and other messages from God, they must have been inspired. Paul also seems to say, that he received his knowledge of the gospel, by a personal communication from Christ after his resurrection.

2. Other harmonists take it for granted that Luke is the most orderly and strictly chronological, of all the gospel historians, chiefly because, in the beginning of his gospel, he says that, having examined every thing with care, he proposed to write of them *in order* (κατάξῆς). But admitting that by this phrase he
really

really meant to express his attention to exact chronological order, it does not follow that he was qualified to execute this design with accuracy. Besides, there is no reason to think that he had that idea to the word, because it does not necessarily convey that meaning.

To judge by the history itself, it is evident that there are fewer marks of an orderly narrative in the gospel of Luke than in any of the other three; and his arrangement of the facts is, at the same time, the least probable in itself, and the least reconcilable to that of the rest. This will sufficiently appear by my own observations; but much more evidence of this kind than can well be stated in writing, must, I think, occur to any person who shall read the gospel of Luke with attention, and in comparison with the other gospels.

With respect to myself, I must acknowledge that the harmony of the gospels always appeared to me to be a subject of great *curiosity* indeed, and even of much *use*, and *importance*; but, at the same time, of so much *difficulty* and *uncertainty*, that I despaired of ever seeing the undertaking accomplished to any purpose; till I met with *Mr. Mann's Dissertations on the times of the birth and the death of Christ*. Finding in this treatise some fundamental errors in all preceding harmonies rectified, and the general *outline* of a quite new and better harmony laid down, I was led to consider the subject with some attention, and immediately set about the scheme of a harmony on his principles; and in the prosecution of this work, I was led to depart from his disposition of many particular events; though a variety of additional arguments occurred to me in support of his general hypothesis.

If I should be thought to have succeeded in this work better than the generality of my predecessors, I shall attribute it chiefly
to

to the *mechanical methods* I made use of in the arrangement of it; which were as follow. I procured two printed copies of the gospels, and having cancelled one side of every sheet, I cut out all the separate histories, &c. in each gospel; and having a large table appropriated to that use, I placed all the corresponding parts opposite to each other, and in such an order as the comparison of them (which, when they were brought so near together, was exceedingly easy) directed.

In this loose order the whole harmony lay before me a considerable time, in which I kept reviewing it at my leisure, and changing the places of the several parts, till I was as well satisfied with the arrangement of them as the nature of the case would admit. I then fixed the places of all these separate papers, by pasting them, in the order in which they lay before me, upon different pieces of pasteboard, carefully numbered, and by this means, also, divided into sections.

When I had done this, I published a *general view of my Harmony*, with the principal reasons on which it was founded, in the *Theological Repository*, which I then conducted, that my friends, and the public in general, might form a judgment of it. This was in the years 1769 and 1770; and since that time no material objection, that has come to my knowledge, has been made to it. However, preserving my paste boards, I have reviewed them occasionally, and, as it was still not difficult to do it, have transposed some of the parts to what I have thought to be more convenient places.

I will venture to say that, by the help of such a mechanical contrivance as this, a person of a very moderate capacity, or critical skill, will have an advantage over a person of the greatest genius and comprehension of mind without it. For, by this means, the things to be compared are brought under the eye at the same
d time,

time, and may be removed from one situation to another without trouble; so that every thing may be viewed, to all possible advantage, in every light, and nothing can escape, perplex, or distract the attention. Whereas, when a person takes the several gospels as they lie in our printed books, he not only loses *time*, in turning to the parallel passages, and in considering how they will stand in new connections; but, not being able to carry in his mind all the circumstances that demand his attention at the same time, he will be in great danger of being bewildered, and consequently of forming a hasty judgment, on a confused and inadequate view of things. Whether other harmonists have had recourse to any method similar to this of mine I cannot tell; but from the result of their labours, I am inclined to think that few of them were possessed of such an advantage.

That I might not be biassed by a regard to any particular hypothesis, I resolutely avoided so much as looking into any harmony whatever, till I had nearly pleased myself with my own arrangement; beginning only with Mr. Mann's transposition of the 5th chapter of John, and neglecting even his outline of an harmony. But when I had done this, I carefully examined all the harmonies that I could meet with, and weighed all the reasons produced by the writers of them for their disposition of every fact of consequence. The result of this examination will now and then appear in the following *Observations*, though I have made as little parade as possible of this kind of reading.

There is a very great difference in the manner of *disposing* and *printing* the different harmonies of the gospel, and each of them may have their peculiar uses. Mine will also be considerably different from any other that I have seen, and I flatter myself it will not be without its advantages. I have printed in a *larger character* what appears to me to be the most authen-

tic, and the most circumstantial account of every important incident, collected from all the gospels promiscuously, placing the parallel accounts in separate columns, printed in a *smaller character*. By this means any person who would chuse to read *the whole history*, without interruption, may confine himself to the larger character, having recourse to the columns, printed in the smaller character only when he has occasion to compare the different accounts of the same thing.

The reasons for my choice of particular histories for the larger character may not always appear at first sight, but I have generally, all other circumstances being equal, given this preference to the gospel of John, and in the next place to that of Matthew, before those of Mark and Luke. Where an authority in general is of an inferior kind, I have sometimes given this preference to it, when the account has been much fuller and more circumstantial. But more frequently I have followed the best authority as far as it would go, and have taken from the inferior ones whatever was wanting to make it complete. In many cases, however, my choice was nearly balanced, and as the columns are printed, any person may please himself with considering that as the principal account of any discourse or transaction to which he himself shall give the preference.

N. B. For the use of those who will chuse to read the gospels in the *original*, this harmony will be printed in Greek. But for the sake of common readers, the *Observations*, and the *English harmony*, accompanied with *Illustrations of the difficult passages*, will be sold without the Greek.

ADVER-

A D V E R T I S E M E N T.

B. C. signifies *Before Christ*, or before the commencement of the christian æra.

The days distinguished by asterisks in the *Calendar* are the *Jewish Sabbaths*, or our *Saturdays*.

E R R A T A.

Page 4. l. 10. read *in which was*.

23. line next but one to the margin, for 535, read 539 *years*.

25. l. 8 from the bottom, read *starved to death*.

59. l. 22. &c. for *Sydon* read *Sidon*.

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OBSERVATIONS

ON THE

HARMONY of the EVANGELISTS.

SECTION I.

On the Time of the Birth of Christ.

THE time of the *birth* of Christ is not a subject of much importance, because no other very considerable event is connected with it; but the time of his *death* is of much moment in chronology, as the dates of many other great events depend upon it. Both of them, however, have, from their relation to the history of christianity, been the objects of laborious investigations by many critics and chronologers.

Without pretending to have taken so much pains with the subject as many others (though I have carefully attended to what has been advanced by those who have preceded me in this discussion) I shall briefly recite the sum of the evidence in favour of those dates to which I am inclined to give the preference;

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rence;

rence; which are the year 7 before the commencement of the common christian æra, U.C. 747. P. J. 4707 for the birth of Christ, and A. D. 29. U.C. 782. P. J. 4742 for the death of Christ.

According to Luke, Christ was born at a time when there was a general register, or polling (*απογραφη*) of the Jewish nation by the order of Augustus. This the Romans called a *census*, and the Ancyran marbles say that Augustus took the census of the Romans three times, the first time with his colleague Agrippa, in the year corresponding to 28 B. C. the second in the year 8 B. C. in the consulship of *Censorinus* and *Asinius*, as Lipsius and others explain it; and the third time with Tiberius, in the year 14 after Christ.

The second of these census's being the only one for our present purpose, it is evident that our Lord could not have been born before the year 8 B. C. The last census is evidently out of the question, because, according to Matthew, our Lord was born before the death of King Herod.

This census was taken by Quirinius, who was afterwards governor of Syria; but at a time when Sentius Saturninus was governor of that province. For this we have the testimony of Tertullian, who appeals to the records of the Roman empire. His words are, *Sed et census constat actus sub Augusto, per Sentium Saturninum, apud quos genus ejus inquirere potuissent.* As this Quirinius afterwards took another census of Judea, viz. upon the death of Archelaus, Luke distinguishes the two, by calling this the *first census that was taken by this governor*, as Dr. Lardner, with great probability, renders the passage; *αυτή η απογραφη πρώτη εγενετο ηγεμονευοντος της Συριας Κυρηνη.* Luke ii. 2.

As.

As this census was taken at Rome, in the year 8 B. C. it seems probable that it was not taken in the distant provinces till the year 7 B. C. And for this another reason will be suggested presently.

The birth of Christ could not be *later* than this date, viz. 7 B. C. because, as is inferred from some Syrian coins, produced by Cardinal Noris, Varus, who succeeded Saturninus, was governor of Syria the year following. See *Mann's Dissertations*, p. 64.

It was the general opinion of the christian Fathers that Christ was born when all the world was at peace, which was the case in the year 8 B. C. and Orosius says that the temple of Janus continued shut (*i. e.* that the peace lasted) twelve years. Now Augustus, who was proclaimed Emperor upon every victory, was proclaimed Emperor the fifteenth time twelve years after this date, so that it is probable that this peace had commenced with that year. See *Magnan*.

It is thought probable, from many circumstances (for which see Mann and Magnan) that the Magi visited Judea in the year 6 B. C. ; and as Herod's order for the execution of the infants comprehended those from two years old and under, it may be presumed that this tyrant, in order to make sure of his victim, would take in a year more than was absolutely necessary ; and on this account it is more probable that the year 7 B. C. is the true date of the birth of Christ, than the year 8 B. C.

It has been pretty sufficiently proved by Dr. Lardner and Magnan, that Herod died in the year 4 before Christ. This is also inferred from the computation of an eclipse of the moon, which Josephus says (*Ant. Lib. 17, cap. 8*) happened in Herod's last illness, and which has been found to have been

on the 13th of March in this year. Upon this event Christ returned from Egypt, and there is a tradition that he stayed there two years; which, allowing for the journey, the visit of the Magi, and other circumstances, almost fixes the date to the year 7 B. C.

Luke says that when Christ was baptized he was *about* (*ὡσεὶ*) *thirty years of age*; but as this is by no means a definite expression, it will agree well enough with his baptism falling on the year 28, as he would then be thirty-five.

The *time of the year* in which the course of Abia, of which Zacharias was, affords a *datum* for the time of the conception of John the Baptist, and consequently for the birth of Christ. From the time of David, the priests were divided into twenty-four courses, to attend the service of the temple in their turns, each serving a week at a time. After the return from Babylon the number of courses was still twenty-four; and the temple being set on fire in the course of Joiarib, in the month *Ab*, or August, according to Josephus, Mr. Whiston (see his *Harmony*, p. 158) computes that the course of Abia fell in September. Concluding, therefore, that John the Baptist was conceived in the beginning of September, he supposes that our Saviour must have been born about the latter end of October in the year following. For as soon as Elizabeth had conceived she hid herself five Jewish months, and immediately after that, or in the beginning of the sixth month, the Virgin Mary conceived Christ. This must have been about the end of January, and nine months afterwards, *viz.* the latter end of October, in the same year, it is most probable that he was born.

THAT

SECTION II.

On the Time of the Death of Christ.

THAT Christ died in the year 29, when the two *Gemini* were consuls, is so expressly asserted by several of the antient fathers, persons who lived nearest to the time of Christ, and who were under no imaginable bias to depart from the truth, that I do not see how it can well be called in question; especially as this date is sufficiently consistent with every other criterion by which it can be determined. I shall briefly recite this evidence chiefly from Mr. Le Clerc, to whose first dissertation, subjoined to his *Harmony*, I refer my reader for the words of the originals.

Clemens Alexandrinus says that Christ suffered in the 15th year of Tiberius, forty-two years and three months before the destruction of Jerusalem. Now Augustus dying in August, A. D. 14, the remainder of that year may be ascribed either to him, or to Tiberius; and therefore the same year may, by different persons, be called the 15th or the 16th of Tiberius.

Julius Africanus also says that Christ suffered in the 15th year of Tiberius.

Origen evidently had the same opinion with Clemens Alexandrinus, as may be inferred from his saying, after him, that Christ was crucified forty-two years before the destruction of Jerusalem.

Tertullian

Tertullian is more exprefs; faying that Chrift fuffered in the 15th year of Tiberius, Rubellius Geminus, and Fufius Geminus being confuls, before the 7th (in fome copies the 10th, in others the 17th) of the calends of April, and in another place after the 10th of the calends of April.

Some of the primitive chriftians were fo fully perfuaded that Chrift fuffered on the 8th of the calends of April, *i. e.* on the 25th of March, that they would always keep their Eaſter on that day. See *Walch's explanation of the decree of the council of Nice, concerning the time of keeping Eaſter. Novi Commentarii Gotten-genfis, vol. 1. p. 36.* This agreeing with Tertullian, leads us to imagine that thoſe chriftians, whoever they were, had the ſame opinion with him concerning the year of the paſſion.

Laſtly, Sulpicius Severus ſays that Chrift fuffered when Fufius Geminus, and Rubellius Geminus were confuls.

As this evidence ſtands uncontradicted by any thing in antiquity, I do not ſee how any perſon at this day can reaſonably object to it.

What may be principally alledged againſt this date is, that, according to the rules for fixing Eaſter, the paſſover will not fall on a Friday for that year. But in this ſeveral things are taken for granted, and eſpecially that the Jews computed precisely as we do, and with the ſame exactneſs; neither of which is at all probable. The modern Jews give very different accounts of the cuſtom of thoſe antient times in this reſpect, and certainly no exact rule can be deduced from what Joſephus or Philo ſay on this ſubject.

Joſephus ſays that the paſſover was to be kept on the 14th day of the month Nifan, *according to the moon*, (*κατὰ σελήνην*).

But

But from this nothing can be inferred but that the Jewish year was a *lunar* one; and notwithstanding this, it might be regulated by a very inaccurate cycle.

Philo says that the feast of passover was to be kept on the 14th of Nisan, *when the moon's orb would be near to being full* (μελλοντι τῇ τε σεληνιακῇ κυκλῇ γενεῖσθαι πλησιφάως) but this admits of its being a little before, though perhaps not a little after, the full moon. *Mann's Dissertation*, p. 195.

Nay it may, I think, be inferred from this writer's expressing himself in this manner, that the antient Jewish rule for fixing the time of passover was not what it is now generally supposed to have been, *viz.* that it was always *on the very day of the full moon*. Had this been their invariable rule, he could never have said that it fell on a day when the moon was only *near* to being full. It is evident from this that the Jews made use of a method which admitted of some latitude in this respect, and how much we cannot tell.

It is even certain, from the facts that may be collected from the controversy concerning the time of keeping Easter in the christian Church, that the Jews did not observe the equinox, that even the Latins, for several centuries, celebrated Easter in such a manner that the full moon which regulated it was sometimes before the equinox, that the present rule of fixing it, so that it is always *after* the equinox, was only contrived by Dionysius Alexandrinus in the third century, after the example of some Jews only; and that the Jews in general were not exact in observing the equinox till the fourth century. For the proof of these particulars I refer to the dissertation of the learned Mr. Walch above mentioned in the *Novi Commentarii Societatis Gottingensis*, p. 10.

Some

Some have contended that the Jews determined the beginning of every month by the actual observation of the new moon. But this is an opinion that I think has been sufficiently confuted by Mr. Mann. See his *Dissertation*, p. 192.

The oldest writer who has given us any account of the Jewish method of fixing the time of passover is Epiphanius, and Mr. Le Clerc informs us that, according to a cycle composed from this writer, partly by Kepler, and partly by Petavius, the passover of the year 29 fell on the 25th of March, which, Mr. Le Clerc says, was a Thursday. But Mr. Ferguson's tables make it to have been a Friday. Otherwise, this computation would, in my opinion, correspond to the account of the Evangelists. Whereas Mr. Mann and most others, who assign different dates to this event, and observe the present methods of fixing the time of Easter, all suppose the passover of the year of crucifixion to have been on a Friday.

I find, that the full moon of the year 29 B.C. fell on the 18th of March, so that according to the opinion adopted by Mr. Le Clerc, the passover must have been almost a whole week after the full moon; and though it is impossible to say that the old Jewish cycle was more exact than this, it must be acknowledged not to be very probable. And yet the evidence of Tertullian, and those primitive christians above mentioned, who kept their *Easter* on the 25th of March, is in favour of the latter of these two weeks, viz. before the 7th of the calends of April, *i. e.* before the 26th of March, and after the 10th of the calends, *i. e.* 23d of March. And a council assembled at Cæsarea in Palestine upon the question of keeping Easter, in 195, say that the crucifixion was on the 11th of the calends of April or the 22d of March. See Mann, p. 205. Now the Friday in that week was on the 25th of March. And though we may presume that, in general, the Jews, as well as other nations, whose year
was

was luni-solar, began their months about the time of new moon (so that the full moon would fall about the 15th day) it is plain from Reland's *Jewish Antiquities*, that the Jews did not observe this rule with any strictness; for then their months would always have been alternately of 29 and 30 days. Whereas, according to his account of their calendar, p. 244, they had sometimes 8 months of 30 days, with 4 of 29; and sometimes 8 of 29 days, with 4 of 30; or with any intermediate proportion. Now this is inconsistent with their beginning every month with a new moon, and how far they might depart from that rule, one way or the other, we cannot tell.

If, rejecting the rule deduced from Epiphanius, we keep to the present rule, which never admits of the passover to have fallen a single day before the equinox, we must carry the passover of this year to the 17th of April, which is expressly contrary to all the evidence of Tertullian and of the council.

It is remarkable enough, however, that it is only taking the week before this, in the same month, and the day of full moon itself falls on a Friday. For the 18th of March was on that day of the week, and only two days before the equinox. And who can say that the Jewish cycle might not admit of the passover being fixed so near the equinox as two days before it, as well as some time after it; especially considering that the Jews of those times did not observe the equinox; no purpose of theirs requiring such exactness? For those, therefore, who will have the passover of the week of crucifixion to have fallen on a Friday, I should think this year to be sufficiently for their purpose. They who, with myself, prefer the Thursday, may take the same week, supposing that the 14th day of the month might fall one day before the full moon; which, according to Reland's account of the Jewish calendar, was very possible; and if the Jews had any regard to the benefit of *moonlight*, they would chuse a day

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before

before the full moon, *viz.* the Thursday in that week, rather than five days after. Inclining to this hypothesis, on account of the full moon falling nearer to the middle of the month, I drew out the Jewish and Roman calendars for the time of Christ's ministry according to it, which was easily done by allowing seven of the Jewish months in that year to have been *defective*, or to have consisted of no more than 29 days; and according to Reland they had sometimes eight such months in the year.

Accordingly, in that calendar which I have annexed, I have made the 14th of Nisan in the year 29 to correspond to the 17th of March. But the 14th of Nisan may be made to coincide with the 18th of March (to suit the opinion of those who suppose the passover in the week of crucifixion to have been on a Friday) by only making one less defective month in the year.

Several persons who have endeavoured to fix the time of the death of Christ, have availed themselves of what the Jews observed to our Saviour at the time that he was purging the temple, *viz.* that *it had been 46 years in building* or, as it may be rendered, that it had been built (*οικοδομηθη*) 46 years, John ii. 20. The computations relating to this question have been made so variously, and the facts referred to have so much uncertainty attending them, that I own it affords no sufficient argument for any particular date of the transaction. I shall subjoin, however, what Mr. Whiston says upon the subject, and it will be allowed to have somewhat more weight, as this writer assigns a much later date for the death of Christ than I do, supposing the temple to have been cleansed at a preceding passover.

“ Josephus assures us that the *ναος*, or temple, was begun in
 “ the eighteenth year of the reign of Herod (which in such cases
 “ he always reckons from the death of Antigonus) and that it
 “ continued for a year and six months, and then was finished.
 “ Now from these circumstances we may certainly find the year
 “ we

“ we inquire for. Antigonus was slain about July, A. P. J. 4677; and so Herod’s eighteenth year must begin about July, 4694, and continue till July, 4695. Let us suppose the temple begun about the feast of tabernacles in this eighteenth year Tifri, 4694. Add a year and six months, the space in which it was building, and it will appear to have been finished at the passover Nisan, 4696. From this passover let us count 46 years, and this will bring us to the passover we inquire for, Nisan 4742, which is A. D. 29.” Whiston’s *Harmony*, 144.

I have carefully considered all Dr. Whitby’s objections to this computation of Mr. Whiston (*Paraphrase*, vol. 1. p. 497) and think them to be of no weight, especially that on which he lays the greatest stress, *viz.* that the outer buildings were erected before the proper temple (*ναος*) which was built by the priests. I infer from the passage that he himself quotes from Josephus, that though Herod was eight years in completing the buildings which he superintended, the priests, who began at the same time, finished their part in one year and six months. I am still more surprised that such a critic as Dr. Whitby should say, as a reason why Herod must be supposed to have finished his undertaking first, that “ the Jews would not suffer themselves to be “ deprived of the benefit of their sacrifices for nine years and “ an half, as they must have done, if the temple of the priests “ had not been standing, and had not been dedicated till that “ time”; when it is evident from Ezra iii. 3. that the Jews erected their altar, and sacrificed according to the law, immediately upon their return from the captivity, in the reign of Cyrus; though the temple was not built till the reign of Darius. Undoubtedly, therefore, there was no interruption of sacrifices on account of this building of the temple by Herod.

SECTION III.

Of Daniel's Prophecy of Seventy Weeks.

ALMOST all persons, I believe, who have attempted to ascertain the time of the birth, or of the death of Christ, have thought it necessary to make their hypotheses suit with the famous prophecy of Daniel concerning the *seventy weeks*, and I shall not be singular in supposing that their determination in favour of this or that time might be more or less biased by their interpretation of that prophecy.

For my own part, I can truly say that I always considered that prophecy as very obscure, on account of the uncertainty both of the *true reading*, and of the *interpretation*; and more especially after I had read the dissertation of the celebrated Mr. Michaelis upon it; according to which it can be of no use at all for determining the dates above mentioned. I had, therefore, fixed upon the dates I have supposed for the birth and death of Christ upon *historical considerations* only, without the least regard to this prophecy; and in this publication I had no design to make any use of it at all, till I met with *Mr. Blayney's Dissertation* upon that subject. This I perused with great satisfaction. For, though I still think there are several passages in the prophecy which will admit of farther illustration, and I cannot approve of his version in all respects, this excellent critic appears to me to have thrown great light upon it. He, therefore, drew my attention more particularly to the subject, after I had not only completely settled my plan of the Harmony, but even composed the whole of the preceding section.

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In this state of mind, it was certainly natural to endeavour to find such an interpretation of the prophecy as would agree with those dates, which historical considerations had induced me to fix upon. As I frankly acknowledge these views, and that I should never have thought of the following interpretation of this famous prophecy, unless I had previously fixed the dates which I suppose to be referred to in it, the reader will make what allowance he thinks proper for this bias.

Mr. Blayney's translation of the whole prophecy is as follows, p. 67.

“ Seventy, seventy years of rest (or desolation) have been
 “ upon thy people, and upon thy holy city, to check the
 “ revolt, and to put an end to sins, and to make atonement
 “ for iniquity, and to bring again the righteousness of ancient
 “ times, and to seal (that is, authenticate) the divine oracle, and
 “ the prophet, and to anoint (that is, sanctify anew) the
 “ most holy things.

“ And thou shalt know and understand, that from the going
 “ forth of a decree to rebuild Jerusalem unto the Messiah the
 “ prince, shall be seventy and seven weeks, and threescore and
 “ two years; it shall be rebuilt, still enlarging itself, and becoming
 “ more and more considerable, even amidst times of distress.

“ And after the times seventy-seven and threescore and two,
 “ Messiah shall cut off from belonging to him both the city
 “ and the sanctuary; the prince that shall come shall destroy
 “ the people; and the cutting off thereof shall be with a flood;
 “ (that is a hostile invasion) and unto the end of a war, carried
 “ on with rapidity, shall be desolations.

“ But

“ But he shall confirm a covenant (or make a firm covenant)
 “ with many for one week ; and in the midst of the week he
 “ shall cause the sacrifice and meat offering to cease ; and the
 “ abomination of desolation shall be upon the border ; (that is,
 “ encompassing and pressing close upon the city and the temple)
 “ and an utter end, even a speedy one, (or, even until an utter
 “ end, and that a speedy one) shall be poured upon the deso-
 “ lated.”

This translation I very much approve in general, but I take the liberty to differ from the excellent author in some parts of it, as well as in his *interpretation* of it.

The capital advantage of Mr. Blayney's interpretation consists in his supposing that the first part of the Angel's address to Daniel referred to the seventy years captivity, and that they are not any part of the prophecy, as all other interpreters have imagined. But for this purpose he had no occasion to make the word נחת a substantive, and translate it *rest*, for which he has by no means, as I think, advanced sufficient reasons. It appears to me more natural to translate that word as it is done in our version, and most of the antient ones, *viz. determined, or marked out*. But the *sense* that Mr. Blayney affixes to this clause is sufficiently justified by a regard to the subject of Daniel's prayer and anxiety which preceded this remarkable vision.

Daniel says (Chap. ix. 2.) that in the year in which he had this vision, which was *the first of Darius the Mede, he had understood by books the number of the years whereof the word of the Lord come unto Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem*; and after a confession of the sins of his people he intreats v. 16, 17, that God would *turn away his fury from the city Jerusalem, and that he would cause his face to shine upon the sanctuary which was desolate*. Whilst he was yet speaking the angel accosts him ; and referring,

ring, with the greatest propriety, to the subject of his prayer, informs him that the seventy years desolation of Jerusalem, which had been the subject of his thoughts, must be fulfilled, to punish his people for their sins, to bring them back to the piety of their ancestors, and to verify the prophecy of Jeremiah ; and till that period, which was absolutely determined in the decree of God, the sanctuary must continue to lie desolate : but that from that period other more favourable events, the subject of the ensuing prophecy, would take place.

In his interpretation Mr. Blayney supposes the seventy years of rest, or desolation, to have been past about the time of the vision, *viz.* 536 B. C. and from that year which was the same in which the Babylonian empire was overthrown by Cyrus, he dates the seventy-seven weeks, or 539 years to the birth of Christ : for thus he interprets the expression, *to Messiah the prince*. He places this event four years before the christian æra, and from this he dates the 62 years, to terminate at the commencement of the Jewish war in 66, or the second coming of Christ, to the destruction of Jerusalem. And in the middle of the last week of this period, or between the years 66 and 73, the daily sacrifice ceased in the temple, a little before the final destruction of it.

To prepare the way for my interpretation, I would beg leave to divide the sentence in the second paragraph of Mr. Blayney's translation in a manner different from his ; but I flatter myself that, independent of any particular interpretation, it will be thought more natural, especially as it gives a date to an event mentioned immediately afterwards, which, according to Mr. Blayney, has no date at all. Instead therefore of reading as he does, that " from the decree to rebuild Jerusalem unto the
" Messiah the prince shall be seventy and seven weeks and three-
" score and two years," I would connect this latter term of
years

years with the following sentence ; reading thus, *and in three-score and two years it shall be rebuilt, &c.* As to the insertion of the particle *in* before a noun of number, I think it requires no apology, as in all languages particles of that import are frequently understood.

Farther, it appears to me that the mere *birth* of Christ, which produced no change in the face of the world, was not of itself of sufficient consequence to be announced, in this prophecy, in the manner that Mr. Blayney (and indeed almost every other interpreter) supposes. I therefore think that the period distinguished in this very particular manner, *unto the Messiah the prince*, refers to our Lord's entering upon his office of *public instructor*, the time in which his *divine commission*, and *princely power*, his appearing *in the form of God*, and especially his being declared *to be the son of God with power by the resurrection from the dead* actually took place. This was a period respecting the Messiah which was certainly distinguished in the annals of providence in the most illustrious manner ; being, without all dispute, the most important period from the beginning of the world to the final consummation of all things.

Now from this most remarkable year 29, there were exactly 77 weeks of years, or 539 years, to the year 510 B.C. in which, and not before, by the order of Darius Hytaspes, the decree of Cyrus, empowering the Jews to return to their country and rebuild the temple, was actually executed. This therefore appears to me to be a more important æra in the Jewish history than that of the decree of Cyrus. Under Cyrus there was a mere order, but under Darius the same order renewed, attended with sufficient power to carry it into execution.

Besides, it is to be observed, that the prophecy leaves us at liberty to fix upon *any decree*, that was made for this purpose,
and

and therefore Mr. Blayney, with great propriety, renders it, *and from a decree.*

That the term of the 70 years captivity was expired at the time of the vision, as Mr. Blayney's translation implies, cannot be strictly true; for the Jews were then at Babylon, and there was not even a decree in their favour till the reign of Cyrus, which succeeded that of Darius the Mede, in the very first year of which was this vision. There is, therefore, on this account, a peculiar propriety in the old translation of the word נִחְתָּךְ *are determined* or decreed, and therefore must have their accomplishment.

I also see no necessity to suppose that the words *restore* and *rebuild*, should be understood literally, of the rebuilding the walls of the town, but figuratively, as they are frequently applied, meaning the restoration of the civil polity of the Jewish nation. Besides, the words may be applied to the actual building of the *temple* at Jerusalem, which was accomplished under Darius Hystaspes only; and this was an event of much more importance than the walls of the city: and from this building of the temple, the *passover*, which was the most important of all the Jewish feasts, and the rule for all the rest, began to be celebrated, after the interruption occasioned by the Babylonish captivity. See Ezra vi. 9.

It may also be said that, in computing the proper time of the return of the Jews from the Babylonish captivity, some account ought to be taken of the second return under Ezra, in the seventh year of Artaxerxes, that is in 458, or rather 448 B.C. and if so, the mean date of the return will fall somewhere between the return under Cyrus and that under Artaxerxes, and therefore may conveniently enough be fixed for the reign of Darius.

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It is worthy of particular consideration, that, according to the tenor of this famous prophecy, the commencement of the period of seventy-seven weeks coincides with the expiration of the lesser period of seventy years of desolation; and if these commence, as any person would naturally imagine, at the destruction of Jerusalem by Nebuchadnezzar, when only an end was put to the civil and ecclesiastical polity of the Jews, the termination falls precisely on the date of the edict of Darius, the former happening in the year 580 B.C. and the latter in the year 510.

To date the commencement of the seventy years captivity from the reign of Jehoiakim, when it took place only very partially, and when the temple was standing, all the forms of the Jewish religion kept up, and Jewish kings reigning in Jerusalem several years after, appears to me to have been adopted too hastily by most, if not all commentators who have written on the subject, from not attending to any other date for the expiration of these seventy years than the mere decree of Cyrus.

I date the seventy years captivity from the commencement of the siege of Jerusalem, when the calamities of the Jewish nation began, and not from the actual destruction of it, which was two years afterwards; but this appears to me sufficiently near the truth, and as the prophecy is delivered in whole numbers, it cannot but be deemed quite sufficient that the completion terminate at the nearest whole number. Indeed no commentators think themselves absolutely bound to greater exactness.

Besides the building of the temple was not actually completed, and the edifice dedicated, till the seventh year of Darius, or 505 B.C.; so that taking the middle between these two terms, from 510, when the building was commenced, to 505,
(viz.)

(viz.) 507¹ B.C. for the building of the temple, we may date the 70 years captivity from the actual demolition of the temple, and the final destruction of Jerusalem.

That the seventy years *captivity*, as it is generally called, or more properly, the seventy years *desolation of Jerusalem*, and more especially of the temple, did not expire till the reign of Darius Hytaspes, may, I think, with certainty be inferred from Zachariah i. 12. This prophet had a vision (an account of which is given in this chapter) in the second year of Darius, the very year in which his decree to rebuild the temple at Jerusalem was made; and in this vision an angel of the Lord is represented as saying, *O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?* I cannot help thinking this to be decisive in favour of the seventy years captivity, or desolation, having terminated in the reign of Darius Hytaspes, and consequently of their having commenced at the destruction of Jerusalem by Nebuchadnezzar; and therefore that it is from the decree of Darius that we are to date whatever is foretold in this famous prophecy of Daniel.

In the preceding computation I suppose an error of ten years in the time allotted by all chronologers to the reign of Xerxes. But this I think has been sufficiently proved by Mr. Lauchlan Taylor, in his *Essay on the Revelation*, viz. that in reality, he did not reign more than eleven years, though the canon of Ptolemy gives him twenty one. This appears to me to be a discovery of so much consequence in chronology, and especially for the interpretation of prophecy, that I shall subjoin all that he has said upon this subject in a distinct section; and I am the more induced to do this, as I believe Mr. Taylor's book is not much known in England.

I also think there is a pretty plausible ground for dating the 62 years, after which the city should be rebuilt, from the decree of Darius in 510 B. C. when I find, in Prideaux's tables, that from this time to the actual rebuilding of the city under Nehemiah in 445 B. C. there is 65 years (allowing for the error above mentioned in the intervening reign of Xerxes), and assuming the middle date for the rebuilding of the temple above mentioned, this period will be exactly 62 years; the difference at least not exceeding half a year.

Instead of supposing, with Mr. Blayney, and most others, that the time when the Messiah should cut off the city and sanctuary is to be dated from the *commencement* of the Jewish war, in the year 66, I suppose the *completion* of it to be intended in the prophecy, or the year 73; and it is remarkable enough that from the time of this vision, in the first year of the reign of Darius the Mede (which immediately succeeded the taking of Babylon by the Medes and Persians) and which corresponds to the year 538, or with the correction above mentioned 528 B. C. to this date, were exactly 77 weeks of years, and 62 single years, or 601 years. And it is observable that in this part of the prophecy these periods of years, which are repeated from the preceding part of the prophecy, are not said to commence from the æra of the decree to rebuild Jerusalem. It is only said that *after the times 77 and 62 Messiah shall cut off, &c.* These two periods, and not a different one, comprehending them both, was probably made use of for the easier recollection of them on account of the same numbers having been used just before, though commencing from a different date.

The last week I make to be the very same with Mr. Blayney, supposing the termination of it to be in the year 73, and that in the middle of this week the Messiah did actually
cause

cause the sacrifice and meat offering to cease, by the destruction of the temple at Jerusalem.

For greater distinctness, I shall subjoin a short paraphrase of this prophecy, with my interpretation intermixed with it.

Seventy, I say, seventy years of desolation, commencing at the destruction of Jerusalem and of the temple by Nebuchadnezzar, and ending at the rebuilding of the temple under Darius, are decreed upon thy people, and upon thy holy city, to check the revolt, to bring again the righteousness of antient times, and to fulfil the prophecy of Jeremiah. Till this period be expired, the sanctuary must continue to lie desolate.

And thou shalt know and understand, that from the going forth of this decree of Darius to restore Jerusalem, unto the time that the Messiah shall appear in his princely power, with his commission from God, to preach the glad tidings of the gospel, shall be 77 weeks of years, or 539 years; but that after threescore and two years from the same decree, the city itself shall be actually rebuilt, with its walls and gates; and it shall enlarge itself, and become more and more considerable even amidst times of distress.

Also, after the same periods of years which have been just mentioned, *viz.* 77 weeks of years, and 62 single years, in all 601 years reckoned from the present time, Messiah, who on his first appearance will be rejected by the Jews, shall reject them from being his people, and shall have completely cut off both the city and the sanctuary. And the Romans whom he shall employ to execute his just vengeance, shall destroy the people, and this destruction shall be most rapid and complete.

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In the last week of this whole term, or the last seven years, preceding the year 73, the Messiah shall confirm a covenant with many; numbers adhering to his cause, and being rescued by him from impending destruction. And in the midst of this dreadful week, that is, in the year 70, he shall cause the sacrifice and meat offering to cease, in the utter destruction of the temple and the city; the abomination of desolation shall be in the temple itself, and an utter and speedy end will be put to the whole of the Jewish constitution. See *Michaelis* on this part of the prophecy.

New as this interpretation is, in almost all its parts, I hope that, in a speculation of so much difficulty, the reader will not reject it on that account. Since the conjectures of learned men relating to this remarkable prophecy have been so very different, there is, certainly, less reason for attaching ourselves to any one of them, and more reason for giving due attention to others.

The reader will please to take notice that, in the preceding computations, I have made use of Prideaux's chronological tables, subjoined to his *Connexion*, than which nothing can be more unexceptionable.

For yet greater distinctness, I shall subjoin a chronological table of all the dates referred to in the preceding interpretation (corrected by deducting ten years from the reign of Xerxes) and a view of all the periods.

Nebu-

	B.C.			
Nebuchadnezzar besieges Jerusalem	580	} 70 years captivity	} 77 weeks, or 535 years	} 77 weeks and 62 years, or 601 years
He destroys the city and temple	578			
The commencement of the empire of Darius the Mede, in the year of the vision	528			
The building of the temple resumed by order of Darius Hyftaspes	510			
The middle term between the commencement and finishing of it	507	} 62 years		
Nehemiah rebuilds the walls of Jerusalem by order of Artaxerxes	445			
	A.D.			
The year of Christ's death	29	} 2 week, or 7 years		
The commencement of the Jewish war	66			
The destruction of the temple in the middle of the war between 66 and 73	70			
The termination of the war	73			

SECTION

SECTION IV.

Mr. Lauchlan Taylor's Observations concerning the Length of the Reign of Xerxes, from his Essay on some Passages in the Revelation, &c. p. 191, &c.

“THERE are considerable differences among chronologers concerning the length of the reign of Xerxes. Diodorus, and the chronologers who have followed him, affirming that Xerxes reigned twenty years before the reign of his son Artaxerxes commenced; whereas Petavius hath offered a proof, from the histories of Herodotus and Thucydides, that Artaxerxes began his reign in the twelfth year of the reign of his father Xerxes, he having been (as he supposes) then admitted by him into an equal share of the government with himself. The authorities upon which Petavius grounds his opinion are, beyond all question, superior to that of Diodorus in point of antiquity; as both the above-mentioned historians wrote not long after the period in question. Let us therefore examine their writings with the utmost accuracy, that we may see what light these ancient authors throw upon the subject.”

“Herodotus, who was born in the reign of Xerxes, relates, L. VII. C. 20. that, in the beginning of the fifth year of his reign, Xerxes entered upon his Grecian expedition, by marching his numerous armies towards Sardis, and that he took up his winter quarters there. Consequently, his passage over the Hellespont, which happened the spring following, and the defeat of his navy at Salamis by Themistocles, in
October

October following, must have been in the sixth year of his reign; and the defeat of his army under the command of Mardonius, by the Lacedemonians and Athenians at the battle of Platea, (which, according to all historians, happened in the September following) must have been in the seventh year of his reign. The year following, *viz.* the eight of Xerxes, Thucydides tells us L. 1. S. 94, that the Grecian fleet under the command of Pausanias the Lacedemonian, invaded Cyprus, and overthrew many cities; that after this expedition, Pausanias besieged and took Byzantium, (which must have happened the year after the expedition against Cyprus, and in the ninth year of Xerxes); that, immediately after this success, he entered upon a treasonable correspondence with Xerxes; and having for some time behaved very haughtily, the confederates accused him of affecting a princely dominion: that upon this he was recalled by the Spartans; and, though he was absolved from the crime of treason, yet, that the Spartans would not restore him to his former command, but allowed it to be given by the confederates to the Athenian generals. This must have happened in the tenth year of Xerxes. He then relates, that although Pausanias was not intrusted with any public command; yet, that he might be in a condition to effect his treasonable designs, he set out in an armed ship for Byzantium; but, being driven from thence by the Athenians, he fixed his residence about Troy: that the Spartans receiving intelligence of his treasonable machinations there, sent one of their officers to bring him home; and that, some time after his return, his treachery being fully proved, he was starved death. This (it is highly probable) happened in the eleventh year of Xerxes's reign. Immediately after the discovery of the treasonable practices of Pausanias and his death, the Spartans (as Thucydides relates) accused Themistocles of being one of his associates, and offered a proof thereof; and that Themistocles, not chusing to stand a trial, fled, first to Corcyra, afterwards to the king of the Molossi, and last of all to Ephesus, where, he tells us, Themistocles wrote a petition

to the king of Persia (whom Thucydides expressly calls Artaxerxes) and who, as he says, began his reign a very little before that time; and consequently the above accusation against Themistocles, and the greatest part of the time which he spent in his flight, appears to have happened in the eleventh and last year of Xerxes's reign, and the first year of the reign of Artaxerxes."

"Petavius was of opinion, that, after this period, Xerxes reigned for several years jointly with his son Artaxerxes. But, though it must be allowed that sometimes the Babylonian and Persian kings did admit their sons into an equal share of the government with themselves, yet this seems only to have been the case, when the father had been the first king of his family, or when, through the infirmities of old age, they found themselves incapable to conduct the affairs of government without a partner. Thus Nabopolassar, in his old age, admitted his son Nebuchadnezzar to the throne before his death; and also Darius, in the decline of life, admitted his son Xerxes to the same honour, that the succession in their posterity might continue without opposition, especially as the fathers themselves had been the first kings of their families. But, since the succession had been established in the person of Xerxes, there appears to have been no reason for suspecting that it would be questioned with respect to his son Artaxerxes; and it is evident that Xerxes was not old in the eleventh year of his reign, as he was born after his father ascended the throne. The learned Petavius (as I formerly observed) is of opinion that the flight of Themistocles happened in the twelfth year of Xerxes's reign; and that he might reconcile the history of Thucydides with the annals of Diodorus (who makes Xerxes to have reigned only one year with his father, and twenty without a partner) he supposes that Artaxerxes had been raised to the throne by his father several years before his father's death."

"It

“ It is indeed universally agreed that Xerxes was advanced by his father Darius to an equal share of the government with himself ; but the time when this happened is not certain ; and this is not much to be wondered at, since it is generally acknowledged, that the first Grecian histories were written in the reign of Darius, and consequently, these being composed in an age only emerging from ignorance and fable, must have been very imperfect. It is rather more probable, as Darius was much advanced in life before his Scythian expedition, that prior to his entering upon it, he raised his son Xerxes to the throne, that he might maintain the government during his absence, and that, whatever calamities might befall him in that dangerous war, at such a distance from his dominions, he might secure the regal power to his descendants. His Scythian expedition was finished some time before the battle of Marathon, which was fought five years before the death of Darius, according to Herodotus ; we may therefore suppose, for the above reasons, that Xerxes began to reign nine years before his father’s death, and these added to his twelve years reign without a partner will make his whole reign to have been twenty-one years (which supposing them to have been marked in the public registers of the empire) might have occasioned the mistake of Diodorus. But, whatever there may be in this, yet, as Diodorus lived four hundred years after Thucydides, we ought, in all reason, to prefer the authority of the last-mentioned writer, who, as Cornelius Nepos observes, lived the nearest to Themistocles of all those who have wrote the history of these times, and was also of the same city. And it is very observable he not only declares that, after Themistocles fled to Ephesus, he sent a petition to Artaxerxes ; but, in that petition he claimed the merit of signal services which he had done to Xerxes after his defeat at Salamis, without making any appeal to Xerxes himself, which he certainly would have done if Xerxes had been alive, and possessed of an equal share of the government with his son. I know, that the annals of the

Athenian Archons, in the Oxford marbles, and those of others, make a much longer time from the defeat of Xerxes to the flight of Themistocles; but, as they have been found incorrect in several instances, even by their greatest admirers, so none of these authors can be ranked with Thucydides either in respect of accuracy or antiquity."

" That Xerxes reigned only eleven years, and that the flight of Themistocles happened, mostly, in the first year of Artaxerxes, will also be confirmed by the following observations."

" 1st, As it is clear from the above, that the battle of Platea was fought in the seventh year of Xerxes, so Thucydides relates, that, after this defeat of the Medes at Platea, and afterwards in a sea-fight at Mycale, the Athenians (whose city had been destroyed before the battle, and who had betaken themselves to their ships) proceeded to the siege of Sestos; and, having taken that city, they passed the winter there, and that next summer they left the Hellespont, and, having brought with them their household furniture and goods, which they had conveyed to the neighbouring islands, when they were obliged to leave the city, they began a-new to rebuild their houses; and by the instigation, and under the conduct of Themistocles, in opposition to the remonstrances of the Spartans, to rebuild the walls of Athens, and to enlarge and fortify their naval harbour at the Pyraeum; which (although Thucydides says they were not long in finishing them) must have taken up probably more than two years. This brings us to the tenth year of Xerxes's reign, when we observed formerly, Pausanias was deprived of the command of the allied fleet, and it was given to the Athenians."

" 2^{dly}, Thucydides relates, that the command of the fleet being given by the confederates to the Athenians, in order
that

that they might prosecute the war more successfully against the Persians, they enacted, with the consent of their allies, that a tax should be paid by them; and Plutarch affirms, that Themistocles was employed to levy these taxes, and that he used force and great severity in executing that office. This, it would appear, happened in the tenth year of the reign of Xerxes."

"*3dly*, Plutarch further observes, that the great power which Themistocles had acquired, and the great severity which he had used, provoked the jealousy of his countrymen, and the ill-will of their allies to such a degree, that he was banished Athens, which must have happened a little before Pausanias was brought a second time to trial by the Spartans. And, as it appears from Thucydides, that this trial of Pausanias continued a long time, we must conceive, that it took up the greatest part, if not the whole, of the eleventh year of the reign of Xerxes. Thucydides also affirms that, immediately after the trial and death of Pausanias, Themistocles was accused by the Lacedemonians, and that he saved himself from their persecutions by a long and dangerous flight."

"The latter part of the above computation is confirmed by what Thucydides observes, *L. 1. S. 96, and 98*, that after the Athenians had received from their confederates proper supplies for the equipment and maintenance of their fleets and armies (which happened, according to the above, in the tenth year of Xerxes) the only two naval expeditions of any consequence, in which they were engaged before the flight of Themistocles, were that against the Carystians in Eubœa, whom, after several engagements, they brought to terms, and that against Naxos, in which they were employed when Themistocles was making his escape to Ephesus. The first of these expeditions must have occupied them during the eleventh year of Xerxes's reign; especially if we consider, that, immediately

ately before this expedition, they had been engaged in plundering the island of Scyros, transporting the inhabitants, and in planting it with a colony of their own people. And Thucydides relates, that, when Themistocles, in his voyage to Ephesus, came in sight of the Athenian camp in the island of Naxos, he was greatly terrified, lest he should have fallen into their hands. Now, since it is evident, that, at this time, the Athenians and their confederates had not conquered that small island of Naxos, (which was at no great distance from them) we must conceive that it was either in the spring, or early in the summer, that Themistocles sailed by their fleet, and that he arrived at Ephesus some time before the end of the month of August, or the first day of the month Thoth; and, as Thucydides affirms, that Themistocles, upon his arrival at Ephesus, sent a letter to the king of Persia; so he expressly calls this prince *Artaxerxes*, who, he says, was the son of Xerxes, and had newly begun to reign. His words are, *νεωστὶ βασιλεύοντα*, *L. 1 S. 137.*"

"From all these things put together, it is most probable, that Themistocles sent his letter before the month Thoth; and consequently, that Artaxerxes had begun his reign some time before that period. Now, as it is well known, that the Chaldean and Egyptian astronomers counted the reigns of their kings from the month Thoth; and that when any Prince began his reign, although it had been only a few days before that month began, yet these were accounted by them as the first year of his reign, and that when the month Thoth was commenced, it was reckoned by them as the beginning of the second year of his reign; so we have reason to conclude, from every view of the above-mentioned facts, that Xerxes reigned only eleven complete years, and that, according to the chronology of the Egyptians and Chaldeans, the most part of that time which was taken up by Themistocles in flying from place to place, to avoid the persecutions of his enemies, is not to be referred to the last year of the reign of Xerxes, but to the first year of the reign of his son Artaxerxes."

SECTION

SECTION V.

Additional Arguments in Support of the Opinion that Xerxes reigned only eleven Years, and not twenty-one.

TO what Mr. Taylor has advanced in support of his opinion that Xerxes reigned only eleven years, and against Artaxerxes having been associated in the empire with him during the ten last years of his reign, according to Petavius, I would add,

First, that it appears from the history of Persia at the death of Xerxes, who was assassinated by Artabanus, that Artaxerxes was at that time but a *youth*; so that if he had been associated with his father in the empire ten years before his death, he must have been a mere *child*; and yet, according to Thucydides, it was to Artaxerxes, and not to Xerxes, that Themistocles was introduced, at the very beginning of those ten years.

Secondly, Artaxerxes was only the *third* son of Xerxes, so that if any of the sons had been made associate in the empire along with the father, there is no reason to think that the preference would have been given to him, rather than to one of his elder brothers, and especially to Darius, who was the eldest. But, indeed, no antient historian makes the least mention of any of the sons of Xerxes having been associated with him in the empire.

Thirdly, we find nothing said concerning Xerxes, from the time of his return from the Grecian expedition to the time of his death. Or, if his name be mentioned, it is only as the king of Persia,

Persia, by later historians, who took it for granted that he was then upon the throne.

Fourthly, the opinion that Xerxes reigned only eleven years, and not twenty-one; and yet that no addition is to be made to the reign of Artaxerxes on that account, appears to me to be favoured by the computation of the eclipses of the sun which are said to have happened in the course of his reign.

Herodotus says (Lib. 7. Cap. 37) that in the beginning of the spring (*αμα τω εαρι*) when Xerxes was sailing from Sardis, where he had wintered on his expedition into Greece, *the sun, leaving his place in the heavens, became invisible* (*αφανης γινεσθαι*) *when there were no clouds, and the sky was perfectly serene; so that from being day it became night.* This event terrified Xerxes very much; but his fears were allayed by his soothsayers, who told him that the sun represented the states of Greece, which were going to be obscured, whereas Persia was denoted by the moon.

The same writer says (Lib. 8. Cap. 7) that as soon as the people of Peloponnesus heard of the death of Leonidas at Thermopylæ, a great force, from all their cities, went in haste, under the command of Cleombrotus, to the Isthmus, which they fortified with a wall, as quickly as possible, working day and night, the Olympia and Carneia being then over*. He also says (Lib. 9. Cap. 6) that when the consultation was held in consequence of the offers made to the Athenians by Mardonius, the Lacedæmonians were celebrating the Hyacinthia, which was in the month Hecatombæon, in the year follow-

* The *Olympic games* began on the 11th and ended on the 15th day of Hecatombæon, the first month of the Grecian year, which began with the first new moon after the summer solstice; and the *Carneia* began on the 13th day of the month Carneus, answering to Metagitnion, the second month in the Grecian year, and lasted 9 days. This, therefore, was about the beginning of September.

ing, and that they had nearly completed that wall; for they were then building the turrets (*επαλξεις*).

During that festival the Lacedemonians sent Pausanias, the son of Cleombrotus, with an army out of the Peloponnesus, Cleombrotus having died not long after he had brought away those who were building the wall on the Isthmus; and he had brought them away because when he was sacrificing on account of the Persian war, *the sun was darkened* (*ο ηλιος ημεκουρωθη*) which I believe is generally supposed to mean that this luminary was then *eclipsed*. This eclipse, therefore, if it was one, happened sometime between the middle of Metagitnion of one year, and the Hecatombæon of the year following, or between the beginning of September and the end of June. It evidently happened between the battle of Salamis and that of Platea, the former of which Petavius says (*Rationarium Temporis* p. 87) was upon the 20th of Boedromion, answering to the 23d of our September *, and the latter on the third Boedromion, in the year following.

I have carefully examined all the eclipses for all the years that are usually ascribed to the reign of Xerxes, by the help of Mr. Ferguson's tables, the ingenious author himself being so obliging as to give me his assistance in this work; and I find no total eclipse of the sun visible at Sardis in that whole period; so that Herodotus's account of the former of the eclipses above mentioned must be exaggerated. But I do find an eclipse of the sun, of about five digits, visible at Sardis on the 20th of March in the year 470 B.C. in which year he must have left

* Sir Isaac Newton says (*Observations on Daniel* p. 142) that the battle of Salamis was in the autumn on the 16th of Munychion; but in this he must have been mistaken, for then it would have been about the beginning of April. The same thing is repeated by him in his *Chronology* p. 356, where he says the eclipse that followed was of the moon. It ought to have been of the sun.

Sardis upon the supposition of his having reigned only 11 years. The greatest obscuration was at 11 minutes past five in the afternoon. Now this being in the spring of the year, and about the time that so great an armament as that of Xerxes may be supposed to have been in motion, appears to me to make it very probable that the year 470 B.C. was the very year of the expedition.

I do not, indeed, find any eclipse of the sun visible at the Isthmus within the limits marked out for the second of the eclipses mentioned above; but I think it very possible that Herodotus, by the expression above mentioned, might not intend an eclipse. He only says that *the sun was darkened*; and considering how ignorant and superstitious the Lacedemonians were, above all the other people of Greece, it is very possible that Cleombrotus and his army would be sufficiently alarmed, if, when they were sacrificing on so very interesting an occasion, thick clouds should have arisen pretty suddenly, and have obscured the sun. This is the sum of the evidence from eclipses, in favour of the expedition from Sardis having been in the year 470 B.C.

They who give Xerxes a reign of 21 years suppose that this expedition was in 480 B.C.; but there was no eclipse of the sun visible at Sardis that year, though there was an eclipse of about 6 digits visible at the Isthmus on the 2d of October of the same year, which was a little after the time of the battle of Salamis, and therefore sufficiently within the limits above mentioned; and for this reason Sir Isaac Newton has pitched upon the year 480 B.C. for that event; saying that, by calculation, this eclipse fell on the 2d of October. *Observations on Daniel p. 142.*

There was a small eclipse of the sun visible at Sardis on the 20th of April 481 B.C. but this could hardly be said to be
early

early in the spring in that warm climate, it being in the time of harvest; and the hypothesis of this having been the year of that expedition is not helped by the computation of the eclipse at the Isthmus in 480 B.C. because this eclipse would be much too late, being within a very few days of the time of the battle of Platea; whereas that eclipse, if it was an eclipse, was evidently over at the time of the consultation above mentioned, before the Grecian army had left Peloponnesus.

Those who, with Sir Isaac Newton, adopt the chronology of Ptolemy, as confirmed by the eclipses which he represents as observed in certain years of the reign of Cambyfes and Darius, are not at liberty to avail themselves of the eclipse in 481, as fixing the time of Xerxes's expedition. For the whole series of eclipses fixes that expedition to the year 480 B.C. and no other, and will no more admit of its having been in 481 B.C. than in 470 B.C.

The same may be said concerning another eclipse of the sun, visible at Sardis on the 17th of Feb. 478 B.C. which Kepler thought to be the eclipse described by Herodotus, and to have happened when he was at Sardis the second time, *viz.* on his return from Greece; and which in Mr. Costard's opinion fixes the expedition to the year 478; saying that at Smyrna this eclipse was of $11\frac{1}{2}$ digits. But, computing by Mr. Ferguson's tables * (which by comparing a computation of the eclipse of 470 made by these tables, with another made in the most exact manner by Mr. Reuben Burrow, I find to be suffi-

* To those who have occasion to examine ancient eclipses, I would recommend the use of Mr. Ferguson's *New Rotula*, by the help of which a person may see, in a very short time, all the eclipses of any year whatever, so as to form a pretty good judgment whether they will answer his purpose or not. And in a very few hours any of them may be computed and projected with sufficient exactness by the tables and precepts in his treatise of Astronomy. I cannot express how much satisfaction I have had in the use of them upon this occasion.

ently exact for these purposes) I find that this eclipse must have been a very inconsiderable one, the moon having at that time too much northern latitude to occasion a considerable eclipse in any place.

Upon the whole I think it very probable, from this evidence, that the expedition of Xerxes was in the year 470 B.C. ; when there was a real eclipse of the sun visible at Sardis, which Herodotus describes in terms that cannot possibly admit of any other interpretation, and at the very *time* of the year in which he represents it to have happened, though the *quantity* of the eclipse does not answer to his description of it. Whereas, with respect to the year 480 B.C. it is by no means certain that Herodotus mentions any eclipse visible at the Isthmus, in the passage in which he has been supposed to speak of one, and there was no eclipse in that year at Sardis, where he certainly does describe one.

If my deductions from this eclipse, concurring with Mr. Taylor's historical observations, be just, we must take ten years from the whole period of time preceding the reign of Xerxes; and I do not know of any historical or astronomical reason to the contrary.

Before this eclipse described by Herodotus, I find no mention of any other eclipse, certainly connected with any historical event, besides that which appeared during the battle between the Lydians and Medes, on the banks of the river Halys, in the reign of Cyaxares. But this was so remote from that which was seen in the reign of Xerxes, and the intermediate events are so little known, that neither of them can be of the least use in fixing the other.

Besides these, there are fix eclipses of the moon mentioned by Ptolemy, as having been visible at Babylon in certain years
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of the Nabonassarian æra; viz. 257, 246, 225, 127, 28, and 27. To these dates he has also connected certain years of the Persian and Babylonian kings, making 257, of the Nabonassarian æra correspond to 31 of Darius Hystaspes, 246 to 20 of the same prince, &c. And because it is found by computation, that there were eclipses of the moon visible at Babylon in those years of the Nabonassarian æra, it is taken for granted by Sir Isaac Newton, Prideaux, and I believe all chronologers without exception, that Ptolemy's catalogue of kings is confirmed by eclipses, and therefore cannot be disputed.

But it appears to me that this foundation of Ptolemy's chronology is a very weak one; since there is no proper *historical evidence*, that those eclipses were connected with any events in the corresponding years of those reigns. For any thing that appears to the contrary, Ptolemy has only annexed to the table of eclipses, originally adjusted to a table of the Nabonassarian æra only, the years of the kings, according to his own ideas of their correspondence. This table of eclipses Montucla says (*Histoire des Mathematiques*, vol. 1. p. 60) Ptolemy, no doubt, had from Hipparchus, who collected every thing he could of that kind; and Hipparchus, being merely an astronomer, it is the more probable that he was not solicitous about the adjustment of the years of the kings reigns to those of the eclipses; and therefore that the years of the kings were added by Ptolemy himself. But whenever these years were added, there is no proof of their having been connected from the beginning; and without this, their *proper correspondence* ought not to be admitted.

The opinion of Petavius does not require any deduction from the whole period of years before the reign of Xerxes. For though he adds ten years to the reign of Artaxerxes, he takes
nothing

nothing from the life or the reign of Xerxes, and though Archbishop Usher does take from the reign of Xerxes, yet he adds just so much to that of Artaxerxes.

S E C T I O N VI.

Of the Duration of Christ's Ministry.

IT is remarkable that, in collecting the opinions of christian critics on the subject of this section, the farther we go back into antiquity, the shorter we find the duration of Christ's ministry was thought to be; and the oldest christian fathers were almost universally of opinion, that our Lord preached no longer than one year, or one year and a few months.

Sir Isaac Newton says, in his *Observations on Daniel*, p. 145, that “ the christians who first began to inquire into these things, as Clemens Alexandrinus, Origen, Tertullian, Julius Africanus, Lactantius, Jerom, Austin, Sulpicius Severus, Prosper, and as many as placed the death of Christ in the 15th or 16th of Tiberius, make Christ to have preached but one year, or at most but two; and at length Eusebius discovered four successive passovers in the gospel of John, and
“ there-

“ thereupon set on foot an opinion that he preached three years
 “ and an half, and so died in the 19th of Tiberius.”

According to the best accounts we can collect of the harmony of Tatian, but concerning which critics have differed very much, he divided the ministry of Christ into three years, but in fact only meant two years and a part of another. But Eusebius extended it to a year more.

The Opinion of Eusebius is now generally prevalent, though there are some critics who extend the public ministry of Christ a year or two farther.

It is evident, however, that Eusebius had a very different idea of the distribution of the events in the gospel history from our modern harmonists. He says (Hist. Lib. 13. Cap. 24) “ It
 “ is evident that all the acts of our Saviour related by Matthew,
 “ Mark, or Luke, are those that followed the imprisonment of
 “ John, and were comprised within the space of one year ; and
 “ that John enlarged the history, by taking in the events that
 “ preceded the imprisonment of the Baptist.” Eusebius, therefore, throws that business into one year, which the generality of Harmonists distribute into two or three.

I own I cannot help expressing my surprise, that so little regard should have been paid to the opinion of those who lived the nearest to the times of Christ, and therefore had, certainly, the best opportunity of being well informed concerning it ; and especially that Sir Isaac Newton himself, after reciting what I have quoted from him, should extend the ministry of Christ so as to comprehend in it five passovers. And yet when Mr. Mann, with his modesty and ingenuity, proposed the original hypothesis, of *one year*, he absolutely staggered and offended, as I may say, the whole christian world ; and I never heard of so much as one single person having adopted his opinion.

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Without, however, being discouraged by this circumstance, I thought that the deliberate sentiments of such a writer as Mr. Mann at least deserved attention ; and I must acknowledge, that the more attention I have given to his scheme, the more evidence I see in favour of it, and the more improbable every contrary hypothesis appears to me ; and I have at present a satisfaction that I cannot express in reading the gospel history with his ideas of it. Upon this plan, all the events have a much more easy and natural connection than upon any other : they have consequently a greater *propriety*, and an additional *evidence*.

Mr. Mann seems to have been led to his hypothesis by his peculiar interpretation of Daniel's prophecy of 70 weeks, with which he makes it correspond. But though it has been seen that I agree with him in the time that he assigns for the birth of Christ, I think him mistaken with respect to the time of his death, which he places in the year 26, or the 15th of Tiberius, reckoned from the time of his becoming associate in the empire with Augustus. And I rather wonder that this excellent critic should allow so much to the evidence of the christian fathers in one of these cases, and so little in the other ; especially as the two opinions of Christ having preached but one year, and of his having been crucified when the Gemini were consuls, went together, and therefore rest upon the same authority.

I shall now proceed to recite, in brief, the evidence that Mr. Mann has produced in favour of his scheme, besides what arises from its agreement with the dates that he assigns to the birth and death of Christ, and his interpretation of the prophecy of Daniel above mentioned.

In

In addition to those Fathers who held the same opinion with himself, quoted by Sir Isaac Newton, he adds the testimony of Justin Martyr, and Valentinus the heretic.

Luke, he observes, mentions only two epochs in his history of Christ, that of his birth, and that of his baptism; and therefore was with reason understood by the Fathers to comprehend in the second epoch his death with his baptism, both happening within the compass of the same year, or but a few months more. To this, says he, may be added the probability that this evangelist mentions both Annas and Caiaphas as high priests, because Annas was in that office in that year in which was most of the preaching and miracles of Christ, and Caiaphas in the other, in the first quarter of which our Lord suffered.

The passage in Isaiah lxi. 1, 2, which our Lord read in the synagogue at Nazareth, and which he notified to be then fulfilled, viz. *The spirit of the Lord is upon me, for he has anointed me to preach the acceptable year of the Lord*, was antiently, he says, thought to signify that Christ was to preach but one year, distinguished by that appellation.

Matthew, Mark, and Luke evidently supposed the preaching of only one year; and even John's gospel, which alone has been thought to suppose more, will not, in fact, be found to do so. For he mentions only one summer and one winter. He describes the events of only two passovers, one pentecost, one feast of tabernacles, and one feast of dedication; and he mentions them in their natural order, if we suppose that the 6th chapter of this evangelist hath been transposed out of its proper place, and that it should precede the 5th. But the marks of the transposition he thinks to be evident.

1. The last words of chap. v. are mentioned as spoken by Jesus in Jerufalem, and the words immediately following them, in chap. vi. without any introduction or preparation whatever, represent him passing out of Galilee to the eastern side of the sea of Tiberias; but this is an easy sequel of the 4th chapter, which left him in Galilee. Again, the end of the 5th chapter has the same easy connection with the beginning of the 7th, that the end of the 4th has with the beginning of the 6th. For in chap. v. 16 and 18, Jesus, in Jerufalem, is reasoning with the Jews, who were seeking to kill him; and the 7th chapter opens with an account of his going into Galilee, because the Jews sought to kill him. But as the chapters stand at present, the 6th represents him teaching at Capernaum, in Galilee; and yet the 7th begins with these words, *After these things Jesus walked in Galilee*, as if he had been just arrived there from some other territory.

2. The passovers, as the chapters are now ranged, are multiplied beyond all probability: for chap. iv. 45, Jesus appears to be just returned from the first passover, and cures the nobleman's son at Capernaum; and at the end of nine verses more, v. 1. he is gone back to the second passover (as some reckon it) and nothing more is said of him during the remainder of that first year. From this imaginary passover v. 1. when Jesus healed the cripple at the pool of Bethesda, to the feast of tabernacles, vii. 2. that is, according to the modern account, during all the second year, the third passover, and half the third year, he is only said to have worked one miracle, and the next day to have taught in Capernaum; and nothing more is said of him for all the rest of the supposed eighteen months. Now doth it seem at all probable, that any person, professing to write the history of Christ's public ministry, during the space of about three years, should omit near two years and a half of that time?

3. It

3. It appears that Jesus retired to the desert of Bethsaida upon the death of John the baptist, and there fed the five thousand. This is mentioned John vi. 5 ; and yet, in v. 35, Jesus at Jerusalem, speaks of him as of one who had been dead some time before. *He was a burning and a shining light.* But to this argument of Mr. Mann it may be replied, that it might refer to John's being in prison, as well as to his being dead.

It may be objected to the whole of Mr. Mann's hypothesis, that in John vi. 4. we read, *and the passover, a feast of the Jews, was nigh.* But it cannot, he says, be supposed that John wrote so ; because he had mentioned the passover in chap. ii. and even related several of the events of it ; and therefore could not suppose that his readers would want an explanation of the term in that place. Gerard Vossius, therefore, and other critics, would read, *and a feast of the Jews was nigh,* and imagine that the word *passover* was first added, as a conjectural explanation of some person or other. However the antient Fathers could never have imagined, as they did, that Christ preached only one year, if this third passover had been so expressly mentioned in their copies of this gospel. Besides, there is no mention of Christ's assisting at any third passover.

SECTION VII.

*Remarks on some of the Arguments of Mr. Mann, with
Observations in Confirmation of them.*

THUS I have given an epitome of the arguments that Mr. Mann has advanced in favour of his hypothesis, to which I would add the following *remarks*, previous to some distinct *additional arguments* in favour of it.

1. It has been observed, since Mr. Mann's publication, that Clemens Alexandrinus, and the rest of the Fathers who embraced the same opinion, were led to it by their peculiar interpretation of the above mentioned passage in Isaiah. On the contrary, it appears to me that the interpretation is so very singular and unnatural, that it could never have suggested the opinion; but that the opinion, once previously fixed, *viz.* that Christ preached only one year, might very easily have led such interpreters of the scriptures as the Fathers were to that explanation of the text; and that nothing but a corresponding opinion, generally received, could have made such an interpretation supportable. It could never have stood its ground against a contrary opinion.

2. Mr. Mann thinks that the Fathers supposed St. Luke, in the date that he fixes to the baptism of Christ, *viz.* the 15th of Tiberius, meant to include that of his death also; and that, in reality, it is to the latter event, as being the more important of the two, that those dates correspond. I own I see no foundation for this construction, either with respect to the thing itself, or the opinion of the Fathers concerning it. On the contrary,
it

it is certainly most natural to suppose that if Christ was baptised in the 15th of Tiberius, and preached one intire year after that, he must have died in the 16th of that emperor, which is the year in which the Gemini were consuls. But notwithstanding this mistake of Mr. Mann, I think the conduct of Luke upon this occasion affords almost a demonstration that the year of Christ's death immediately followed that of his baptism.

Luke has given us the date of John the Baptist's beginning to preach with a most remarkable precision. "Now in the 15th year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lyfania the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderネス," &c. There is, perhaps, no example of any other event so circumstantially and emphatically dated, in the whole compass of history. Now can it be supposed that the same writer would leave an event of infinitely more consequence, *viz.* that of the *death of Christ*, with which his history terminates, without any date at all. But this is the case if he has left no trace by which the one may be certainly inferred from the other; in consequence of having confounded the events of several years, in such a manner that no person can pretend to distinguish or number them. Whereas, the conduct of this writer is perfectly reconcileable with itself, upon the supposition that, in his idea, the year of the death of Christ immediately followed that of the preaching of John, no other year intervening between them. For then the date of the one would be abundantly sufficient for the date of the other; and it was certainly more natural to give the date at the beginning than at the end of the work.

Now

Now it is universally acknowledged that, had no other gospel than that of Luke been extant, it must have been taken for granted, that the whole history, from the commencement of the preaching of John to the death of Christ, was comprehended within the space of less than two years, no mention of passovers, or any other marks of time, indicating the contrary.

3. If ever any weight ought to be allowed to a *negative argument*, I think we may safely conclude, from what Ireneus says on the duration of Christ's ministry, Lib. 2. Cap. 39, that he had not seen any copy of the gospel of John that contained the word *πᾶσχα* in the 4th verse of the 6th chapter. For though it is evident he was most eagerly bent upon collecting all the evidence he possibly could against the opinion of the Valentinians, *viz.* that Christ preached only one year; and he particularly remarks all the passages in the gospel of John where he imagined a passover was intended, though not expressed; he makes no mention of this in the 6th chapter, but dwells upon that feast of which mention is made in the 5th chapter, on which Jesus cured the infirm man at the pool of Bethesda.

His commentator Mr. Grabe acknowledges that his author must have been mistaken in his inference; but says that, in the chapter following (which Ireneus had quoted in some other place) there was express mention made of another passover. Had Ireneus ever seen that passage, as we now read it, he would, I doubt not, have preferred it (as infinitely better adapted to his purpose) to the feast mentioned in the 5th chapter, concerning which not the least hint can be collected that it was a passover. It is remarkable, however, that, even with the help of this groundless assumption, Ireneus is not able to extend the ministry of Christ beyond the space of two years, by any evidence from the gospel history.

But

But to shew how little credit is to be given to this writer upon this subject, and how far his zeal against what he deemed to be heresy was capable of carrying him, he, in the same chapter, extends the life of Christ to a period beyond fifty years; partly on the supposition of the necessity of his being an example to persons of every age, and partly on the evidence, as he says, of all the ancients who had conversed with the apostle John in Asia, and of others who had the same account from other apostles.

But it does not appear that Ireneus made many converts to his opinion. It is mentioned, indeed, by Austin, but only as the opinion of persons unskilled in history; and we find the most learned Fathers who immediately followed Ireneus, as Clemens Alexandrinus, Tertullian, Origen, &c. had embraced the reprobated opinion of Valentinus, without the least mention of any contrary opinion deserving the least notice.

Lastly, it will be found, upon examination, that Eusebius could not have had a copy of the gospel of John which had the word *παρχα* in the sixth chapter, and have supposed, as he did, that all the events mentioned by Matthew, Mark, and Luke, were comprized within the space of one year.

SECTION

SECTION VIII.

*Additional Arguments in Support of the Hypothesis that
Christ preached only one year and a few months.*

TO these remarks relating to some of the arguments alledged by Mr. Mann I would suggest the following distinct additional arguments in favour of the period which he has assigned to the public ministry of Christ.

1. Some very short periods of our Lord's public ministry appear, according to the accounts of all the evangelists, to have been very full of business. He seems to have been almost incessantly employed in teaching, in healing great numbers of diseased persons, and performing other miraculous works; and from the manner in which the evangelists describe his usual way of life, it should seem that the greatest part of his time was thus fully employed. He continually went about doing good, making it *his meat and his drink to do the will of his heavenly father.*

If, now, our Lord had passed three or four years in this manner, and the twelve apostles had also been teaching and working miracles in six different places for the space of a year or more, in that small country, and the seventy also in thirty five places more, for the same space of time, as is generally supposed; such a number of miracles would have been performed, as we cannot but think, must have exceeded every proper purpose of them. Either there could have been no unbelievers left in Judea: or, if the tendency of the miracles had been to exasperate, such a resentment would have been raised in the minds
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of the Jewish rulers, as, without a greater miracle than any of the rest, could not but have terminated in his death long before. For my own part, instead of thinking a single year not to have been sufficient for the purpose of our Lord's mission, I rather wonder, considering in what manner he spent his time, that the incredulity of the people could hold out, or that the malice of his enemies could be restrained so long as one year.

Considering the violent prejudices, that such a people as the Jews must have had against the pretensions of a Messiah, who made the appearance that Jesus did, one may indeed imagine, that the bulk, or the more depraved and worldly-minded of them might withstand the evidence of miracles performed in one year; but hardly any degree of incredulity can be supposed to have stood out against the thousands, and ten thousands of miracles, that must have been wrought upon the common hypothesis.

2. It is also more easy to account for the prejudices of the apostles, and their ignorance of the true nature of Christ's kingdom, even at, and after our Lord's death, on the supposition that his ministry was of a short, than that it was of a long duration.

3. If our Lord really preached three or four years; and, consequently, if the evangelists have sometimes passed over all the events of whole years at a time, is it not surprising, that none of them should ever connect those very distant parts of their narrative by such phrases as *the year following*; *after one*, or *after two years*, &c. &c. The *seasons of the year* are sometimes particularly distinguished, and we find the exact number of *days* that intervened between two events carefully noted; but nothing that implies such chasms as are commonly supposed

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to be in the evangelical history. Their usual transition, *after these things*, or *afterwards*, cannot be construed to mean *after a year or two*.

4. If Jesus had been preaching and working miracles, both in Judea and in Galilee, almost a year before the death of John the Baptist, agreeable to the common hypothesis, Herod, who reigned in Galilee, could not but have heard of him; and therefore could not but have known that he was not John that was risen from the dead, as in Matt. xiv. 1. Whereas, if we suppose that Jesus had preached only a few weeks before the death of John, we may imagine, that, engaged as Herod was in a multiplicity of business and pleasure, he might not have heard of him till that time; and therefore might, with some plausibility, conjecture, as he did, that he was John risen from the dead. This argument appears to me to be almost conclusive against the common hypothesis.

5. All our Lord's journeys that the evangelists give us any account of, agree in so many circumstances, that they are evidently the same, and are supposed to be so by all harmonists. Now since these four historians have selected very different events in our Saviour's life, is it not surprising, that all his journeys to Jerusalem make no more than four; three of which, at least, every pious Jew was obliged to make in the compass of every year? Our Lord must have made that journey three or four times as often, in three or four years, and it may well be supposed that something remarkable must have happened in several of them, besides those four. John, who supplies many of the deficiencies of the other evangelists, only makes up the number of them to four. He supplies many new discourses, and new incidents, but no more journeys to Jerusalem than those above mentioned.

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If we read the history of the evangelists with attention, we shall find several small periods of time, as was observed before, exceedingly crowded with business, particularly a week or two after his appearance in Galilee, after the first passover, and a week before his death. If only a month or two of the year were spent in this manner, all the business that is recorded in all the evangelists might have been transacted in it; so that, even upon this hypothesis, we must suppose great omissions in our Lord's history, according to the testimony of John.

SECTION IX.

Objections to the preceding Hypothesis considered.

IT may be objected to the hypothesis I am maintaining, that though it is *possible* that all the events that are expressly mentioned in the history of our Lord, might have been comprehended within the compass of one year, yet that several *circumstances*, and *expressions* also lead us to suppose, that more is suppressed, than could be brought within that space of time; particularly our Lord's tarrying and making disciples in Judea before he went to Galilee, after the first passover, John iii. 22; his dwelling at Capernaum, Matt. iv. 13; and his going about all Galilee teaching in their synagogues, v. 23, on the sabbath days, Luke iv. 31. It is also said, that the missions of the Twelve and of the Seventy, must have taken up more time than can be allowed for them on this hypothesis. I shall therefore consider all these cases a little particularly; and the illustration I shall give of them may perhaps assist us to understand the force of similar expressions, when they occur elsewhere.

I. Though John speaks of our Lord's *tarrying* in Judea, after the first passover, and before his going into Galilee, iii. 22. and making more disciples there than John did at the same time, yet several circumstances make it evident, that his stay in Judea at that time could not have been long. For not only do the other evangelists make no mention of this stay in Judea; but the manner in which they all relate the history of the first transactions in Galilee, shews that they had no idea of any thing considerable having been done before.

Matthew

Matthew says, iv. 7, that it was after his coming to Capernaum that *Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.*

Mark, i. 11, represents the great fame of Jesus in Galilee to have arisen from the miracle which he performed in the synagogue at Capernaum, on the day that he healed Peter's wife's mother.

Luke closely connects his account of the temptation with that of his preaching in Galilee, saying, iv. 14. *And Jesus returned in the power of the spirit into Galilee, and there went a fame of him through all the region round about.*

From the history of the transactions at the first passover, it is evident that the Pharisees were, at that time, very attentive to our Lord's conduct; so that his making disciples in the neighbourhood of Jerusalem cannot be supposed to have escaped their notice many days: from which we may conclude, that whatever effect our Lord's apprehensions from the Jews could have had, must have been produced very soon, probably in less than a week. Having been baptised in that country, having been distinguished by a voice from heaven, and having been so particularly pointed out by John there, he could not be long in making disciples enow to alarm the Jews. Besides, it is probable that most of the disciples that Jesus made, (at which the Jews took umbrage) were made before the passover; so that a few days afterwards, in which he was sure to be carefully watched, would be sufficient to alarm his enemies, and to induce him to withdraw himself from their envy and malice,

Lastly, Peter and Andrew, James and John, the first of our Lord's disciples, did not particularly attend upon him till after
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his arrival in Galilee ; which I think is a presumption, that he had not spent much time in preaching elsewhere ; a great part of our Lord's business being to instruct his apostles, and train them up to their future services in the church.

II. Matthew, indeed, mentions Jesus's *dwelling* at Capernaum ; but he could not mean that he resided there for any long time together ; since our Lord himself sufficiently intimated, that he had no fixed habitation during his public ministry, when he said, Matt. viii. 20. *The foxes have holes, and the birds of the air have nests ; but the son of man hath not where to lay his head.* It is possible that the meaning of Matthew might be, that our Lord's family, *i. e.* his mother and brethren, removed to Capernaum about that time, as they are expressly said to have done by John (ii. 12.) a little before the passover, though they did not make a long stay at that time, but went up to the feast. We also afterwards find Jesus's mother and brethren at Capernaum, and in the neighbourhood, when his brethren are expressly said not to have been his disciples.

Or, perhaps, our Lord's dwelling at Capernaum may only mean that it was the place where he most frequently was during his stay in Galilee. And we do, indeed, find that this town was, as it were, the center of our Lord's business, and the *terminus* of all his journeys.

But notwithstanding this, we may infer that Capernaum did by no means particularly engage the attention of Jesus, from his joining Chorazin and Bethsaida with it, in the woe which he pronounced upon those places in which his mighty works had been chiefly done, for not improving the opportunities his presence had afforded them.

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III. As to our Lord's *preaching in all the synagogues of Galilee*, mentioned Matt. xiv. 13, the time that he was absent from Capernaum, on that very progress, does not admit of its being understood literally. For Mark, describing the very same progress, in language similar to that of Matthew; saying, i. 33, that *he left Capernaum to go to the next towns to preach there also*, and that *he preached in their synagogues through all Galilee, and cast out devils*; yet says, ii. 1. that *he entered again into Capernaum, after some days only*.

Besides, these general expressions concerning Christ's preaching in all the towns of Galilee, though introduced in this particular place, may refer to all the time that he passed in that country, in which it is probable that few of the places escaped him or his disciples; and that he omitted no opportunity of preaching in the synagogues wherever he could conveniently go.

Luke, indeed, says, iv. 31, that *when Jesus came down to Capernaum, he taught them on the sabbath days*, τοῖς σαββάτοι; from which some infer, that he spent several sabbaths there at that time; and Dr. Doddridge, in enumerating the objections to Mr. Mann's hypothesis, seems to lay stress on this circumstance. But there are several instances, in the New Testament, in which the plural of σαββάτων is used for the singular, as in Matt. xxviii. 1, οὗτε δε σαββάτων, which we render *in the end of the sabbath*. Indeed it could not have been rendered otherwise; for it means that one particular sabbath on which our Lord lay in the grave. Mark ii. 23. *And it came to pass that he went through the corn-fields on the sabbath day*; ἐν τοῖς σαββάτοι. Also this evangelist Luke, xiii. 10. *And he was teaching in the synagogue on the sabbath* ἐν τοῖς σαββάτοι.

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But the most decisive argument is derived from the parallel part of the history, as related by Mark, i. 21, who makes use of the same expression with Luke, in relating the same events of the same day. *And they went into Capernaum, and straightway on the sabbath day (τοῖς σαββάτοις) he entered into the synagogue.* Then follows the history of the cure of the demoniac, and of Peter's wife's mother, &c. exactly as in Luke. It is evident therefore, that Luke meant only *one day*, though he uses the plural number, and the very same day that Mark doth, whose expression (though the same with that of Luke) we translate in the singular number.

IV. The mission of the Twelve is generally supposed to have taken up a considerable time; but from the circumstances in which it is related by all the evangelists, it doth not appear that the apostles could have been absent more than about a week, on that occasion.

According to Matthew, all that intervened between the mission of the Twelve, and their return (intimated by the transactions in which we find the disciples with our Lord) is the discourse concerning John; and all that intervened between them, according to Mark and Luke, is the very same discourse, and the alarm of Herod on hearing of the miracles of Jesus; though they place both the mission of the Twelve, and the discourse concerning John, in different parts of the general history.

If it be said that the charge which our Lord gave them, Matt. x. is too particular, and too solemn, for so short an excursion; I answer, that upon any supposition, the charge he gave them on that occasion will be found to respect several circumstances, that could not happen in that particular mission, but must refer to their general mission afterwards; especially
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what he says concerning their behaviour when carried before magistrates and kings, and concerning persecution unto death.

Besides, though the Twelve might return pretty soon after their first excursion, occasioned by their being alarmed on hearing of the death of John the Baptist, we need not suppose that the mission expired at that time. It might be resumed occasionally afterwards, and especially in the latter part of our Lord's preaching in Galilee.

V. Luke is the only evangelist who mentions the mission of the Seventy; and he says, x. 1, it was during our Lord's journey to Jerusalem, when he took his final leave of Galilee, and that *they were sent into every place where he himself should come*; and he speaks of their return in the seventeenth verse of the same chapter, before he mentions his arrival at Jerusalem. It is evident, from the circumstances of the history, that our Lord made this journey more privately than any others, and arrived at Jerusalem in the middle of the feast, which was that of Tabernacles. Perhaps, therefore, he dismissed his train, partly with a view to travel with less appearance of ostentation; and they might only go to those places through which he himself intended to pass, in his road to Jerusalem at that time. Though, it is possible, however, he might mean the places where he should come afterwards, in the stay he, from that time, made in Judea; but still, being so many of them, and going *two and two*, they would soon have visited every place in that small country. And if they followed the example of our Lord, in his excursions* from Capernaum, they stayed a very short time in any place, probably seldom more than one day. This mission also might be resumed occasionally as well as that of the Twelve for Galilee.

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But all these particulars will perhaps be seen in a stronger point of light, when I shall give a succinct view of all our Lord's history, in the order of time; and collect all the notes of time, and other marks of transition, that are preserved in any of the evangelists. This is such a view as, I flatter myself, will show not only the possibility, but also the probability of this scheme of a harmony, in a manner independent of all other arguments in its favour.

VI. When our Lord was discoursing with his disciples at the well, in his journey to Galilee, he says, John iv. 35, *Say ye not, There are four months and then cometh harvest.* This, according to some critics (and among them Sir Isaac Newton) implies that, at the time of this journey, it wanted four months to the harvest; and consequently must have been some time in December, which by no means suits Mr. Mann's hypothesis. But I would observe, that this time of the year doth not at all agree with what is generally, and with great probability, supposed, that the heat of the weather, concurred with the fatigue of travelling to increase the thirst our Lord complained of; but that it agrees remarkably well with the supposition of this journey having been made about a week after the passover, or about the middle of April; especially as it is said, John iv. 6. to have been the sixth hour of the day, or noon. Wherefore Grotius, Whitby, and many other commentators, suppose that our Lord quoted a known proverbial expression, which implied, that four months generally intervened between seed time and harvest. And whether there was such a proverbial expression current among the Jews or not, I cannot help thinking there was a peculiar propriety in the observation at that time. Our Lord, in his conversation with the woman, had, as it were, been sowing the seed of the word; and he foresaw the immediate effect of it. He therefore says, four months commonly intervene between seed time and harvest, but I have only just
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now sown, and, lifting up your eyes, you will see, by the multitudes crowding to us, that the fields are already white for my harvest.

VII. Another objection arises from the *much grafs* that is said to have been in the place where our Lord fed the five thousand; and which, it is thought, doth not well agree with the time of the year in which Mr. Mann places this event. But Mr. Mann places it before Pentecost, and it might be about the latter end of April, or the beginning of May that year; and though the greatest part of the grafs in Judea be burnt up in the month of May, it is not very improbable, that, in some favourable situation, some might remain, and even be *green* in the *beginning* of the month, supposing it to have been so late. As it is not the custom to mow the grafs for hay in that part of the world, if there had been any grafs in the place, it would probably have remained there all the summer, it being a desert place; and Mark, who was not present, is the only evangelist who mentions its being green.

VIII. It would rather embarrass Mr. Mann's hypothesis, to suppose that the Cana in which our Lord made the water wine, and to which he went from Samaria before his arrival at Capernaum, was the Cana near Sydon; because there would hardly be sufficient time for our Lord's journey on foot, and the stay that he made at Sychar, and probably in other places, before his arrival at Capernaum, time enough to admit of the events which intervened between that date and the feast of Pentecost.

But there is no reason to suppose that that was the Cana, but another, much nearer to Capernaum, *viz.* that Cana which is mentioned by Josephus, as being so near to Tiberias, that, setting out from Cana in the evening, and travelling all night,

with two hundred armed men, he arrived at Tiberias early the next morning. Nor, indeed, do I see why the Cana mentioned in the gospel should be called *Cana in Galilee*, but to distinguish it from some other place of the same name, in another district, probably from the Cana near Sydon, which was properly in Phœnicia, as that term appears to have been used in the time of our Saviour and the Apostles.

Thus Tyre, which was south of Sydon and Cana is called a *city of Phœnicia*, Acts xxi. 2, 3, and a woman living in that neighbourhood, whose daughter was cured by our Saviour, is called a *Syro-Phœnician*, Mark vii. 26, and a *Canaanite* Matt. xv. 22, perhaps from being an inhabitant of this very Cana, and not a *Galilean*. Besides, Josephus distinguishes this Cana from the other by calling it a *city of Cœle-Syria*, Ant. Lib. 16. Cap. 6; and he represents Galilee as bounded by Phœnicia, including Ptolemais, Tyre, &c. so that though it went up within land as far north as Sydon, it is not probable that it included that Cana. Besides the empress Helena built a church at Cana in Galilee, and not in the Cana near Sydon, in memory of its being the place which had been distinguished by our Saviour's presence and miracles; and it cannot be supposed that, in that age, the scene of those transactions should have been forgotten.

Of two Cana's in Galilee, both of which agree sufficiently well with what Josephus says concerning the place of that name, one is mentioned by Reland (*Palestina*, p. 680) as being situated between Sepphoris and Nazareth, six Roman miles from the latter, towards the west; and the other four miles north of Nazareth, towards the east. Reland says it is disputed which of these is the Cana mentioned in the scriptures; but I think it very possible that these places may, in reality, be the same, their situation not having been accurately described.

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That it must have been Cana near Nazareth that is spoken of by John, and not Cana near Sydon, seems to be evident from the most natural interpretation of what this evangelist says preceding his account of our Lord's arrival at that place, John ii. 1. Speaking of what passed at Bethabara beyond Jordan, John i. 28, he says "the next day John saw Jesus coming unto him, and said, behold the Lamb of God, which taketh away the sins of the world." We read afterwards, v. 35 "Again the next day, John stood with two of his disciples:" and v. 43, "the day following Jesus would go forth into Galilee;" and on the evening of this day Philip introduced Nathaniel to Jesus. We then read, chap. ii. v. 1, "and the third day there was a marriage at Cana in Galilee," which Jesus attended. Now it is most natural to suppose that *the third day* is to be counted from the date before mentioned, *viz.* the day on which he set out from beyond Jordan to go into Galilee; and this would not allow him time enough to go from Bethabara to Sydon, especially travelling on foot, as he probably did. Whereas, supposing it to be the Cana near Nazareth, he might very well go to it in less than two days, and there will be time enough for him to have stopped at Nazareth, and there to have received the invitation to Cana.

It is objected that when our Lord was at Cana afterwards, John iv. 46; the nobleman of Capernaum, whose son was cured by Jesus, at the seventh hour of the day, did not meet his servant, who left Capernaum at the same time, till *the next day*; which, supposing that they both set out immediately after the cure, requires that they must have, each of them, travelled at least five hours, and probably from the nature of the occasion, very quick. But even this does not necessarily make the distance to exceed thirty miles, *viz.* five miles an hour without interruption. Besides it is by no means necessary to suppose that both the
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master and servant set out precisely at the seventh hour of the day, and that nothing happened to retard either of them.

IX. There are three other circumstances of which different harmonists have availed themselves, as favouring their respective hypotheses, and which do not suit with that of Mr. Mann, But it appears to me that they supply no certain notes of time whatever, and therefore may very safely be neglected.

Sir Isaac Newton in his *Observations on Daniel*, p. 154, supposes that when our Lord delivered the *parable of the sower*, it was then *seed time*. According to Mr. Mann's hypothesis it was harvest. But the connection between these two seasons is so great, that the one may very easily be supposed to have led his thoughts to the other. Besides the parable does, in fact, relate to the harvest as well as to the seed time.

The *tribute* which was demanded of our Lord, and which he paid in conjunction with Peter; and also the reading of the prophet Isaiah, a portion of which our Lord expounded at Nazareth, are thought to indicate certain seasons of the year. But it has neither been determined with certainty by the critics what the tribute was, nor the time of the year in which it was paid. Much less are we able to tell, at this distance of time, in what order the Jews read their sacred books in their synagogues, or whether they had one invariable custom in them all.

SECTION

SECTION X.

The Order of the principal Events in the Gospel History.

HAVING, in the preceding sections, exhibited the arguments in favour of a harmony of the gospels, upon the hypothesis that the public ministry of Jesus lasted only a year and a few months; I shall now proceed to adjust the order of the particular transactions in the gospel history, and to give my reasons at large, for my arrangement of the principal facts. But these, I imagine, will be much more intelligible, if, in the first place, I just recite the facts in the order in which I imagine them to have happened.

The reader will please to observe, that the subject of this and the following sections has little or no dependence on the general hypothesis I have endeavoured to support in the preceding ones; since the *order* in which any number of events may be supposed to have taken place, may be considered without any regard to the *time* that elapsed in the succession. In this case it is but substituting the word *passover* for *pentecost*, or the name of some other Jewish feast, and these sections will suit any other hypothesis concerning the duration of Christ's ministry.

As most harmonists, I believe, are nearly agreed in the order of all the events preceding the baptism of Jesus; at least, as nothing new has occurred to me with respect to them, I shall begin my narration at that period; and in order to be as concise as possible, shall mention only such facts as may be sufficient to give a person who is tolerably acquainted with the

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New Testament, an idea of the order in which I should dispose the rest.

After his baptism and temptation, Jesus went into Galilee, and, at Cana, turned the water into wine. He then went to Capernaum, along with his mother, and the rest of the family; and going from thence to Jerusalem, at the first passover, held a conversation with Nicodemus. After this he made a short stay in Judea; but the Pharisees taking umbrage at his making disciples there, he returned into Galilee; and passing through Samaria, conversed with the woman at the well.

Being arrived at Cana, he was met by a nobleman from Capernaum, who intreated him to heal his son; and going from thence to that city he called Peter and Andrew, James and John; and on the sabbath following he cured a demoniac in the synagogue, and Peter's wife's mother in her own house, with many others. These miracles brought such a concourse of people about him, that the next morning, before it was day, he withdrew into a solitary place, whither his disciples resorted to him; and, not chusing to return immediately to Capernaum, he made a circuit through the neighbouring towns and villages.

Great multitudes crowding to him from all quarters, he addressed to them his excellent sermon on the mount. Presently after he cured a leper, and not long after that, entering again into Capernaum, he healed the nobleman's servant. The day following he was at Nain, where he raised the widow's son; and from whence, to avoid another concourse of people, he crossed the sea, stilling a tempest in his passage; and landing in the territory of Gadara, he cured the demoniacs, when the swine were drowned.

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Not making any stay in that country, he returned to Capernaum, and healed a paralytic person, who was let down through the roof of the house. After this he walked out by the sea side, and having called Matthew, he dined with him, and held a conversation with the disciples of John. While he was discoursing with them, Jairus applies to him to cure his daughter, who lay at the point of death. In his way he cured the woman who had the issue of blood, and after he returned from Jairus's house he gave sight to two blind men, and cured a dumb demoniac.

Jesus having made himself obnoxious to the Pharisees, by vindicating his disciples for plucking ears of corn on a sabbath day; and healing in the synagogue a man who had a withered hand, withdrew into a desert place, and, on a mountain, set apart the twelve apostles.

The multitudes crowding to him again, he healed their sick, and, among others, a blind and dumb demoniac; and when the Pharisees ascribed this cure to a correspondence with Beelzebub, he discoursed concerning the sin against the Holy Ghost; and when they asked of him a sign from heaven, he gave them the sign of the prophet Jonas; and among other awful denunciations, he related to them the parable of the unclean spirit. While he was talking, and probably with a good deal of earnestness on this occasion, his mother and brethren desired to speak with him, which gave him an opportunity of expressing his superior regard to his disciples.

On the same day on which he held this discourse, he went to the sea side, and, for the greater convenience of speaking, stood in a ship, while he delivered several parables to the people standing on the shore; and, among others, that of the sower,

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which he afterwards explained to his disciples, reciting to them several others.

Leaving the neighbourhood of Capernaum, he went to Nazareth; and being rejected, and having had his life attempted by his countrymen of that place, he went into the neighbouring villages; and seeing great multitudes, as sheep without a shepherd, he had compassion on them, and commissioned the twelve apostles to preach to them, and heal their sick.

In the absence of the Twelve, the disciples of John apply to him, bringing a message from their master; and when they had left him, he discoursed with the multitude concerning John, and at the same time pronounced a woe upon the places in which most of his mighty works had been performed.

About this time Jesus dined with Simon the Pharisee, to whom, when he was disgusted with the affectionate behaviour of a woman who had been a sinner, he related the parable of the creditor and two debtors.

Jesus, hearing of the death of John the Baptist, retired by ship into a desert place, together with the apostles who had resorted to him, and here he fed a great multitude with five loaves and two fishes. Having sent his disciples away by ship, while he stayed to dismiss the company, he came to them in the night, walking on the sea. They landed in the territory of Gennesaret; and the multitude, influenced by worldly motives, afterwards following him to Capernaum, he discoursed with them in so mysterious a manner concerning bread, that the greatest part of those who had followed him hitherto, deserted him now.

At the feast of Pentecost Jesus cured a cripple at the pool of Bethesda, and discoursed with the Jews concerning his mission;
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but they seeking to kill him, he retreated again to Galilee, where he held a conversation with some Pharisees, who had followed him from Jerusalem, concerning traditions.

After this he went into the coasts of Tyre and Sydon, where he healed the daughter of a Syrophœnician woman; and being returned to Galilee, he cured a demoniac who was deaf, and had an impediment in his speech. Being in a desert place, he again fed a great multitude by a miracle. At Magdala he discoursed with the Pharisees concerning the signs of the times, and at Bethsaida he cured a blind man.

After this he made an excursion to the coasts of Cæsarea Philippi, and there began to foretel his sufferings, and future glory. His transfiguration happened six days after. Descending from the mount of transfiguration he cured a demoniacal child; and after several discourses with his disciples, and other incidents at Capernaum, he took his final leave of Galilee. Travelling through Samaria, he was not received by the people of that country. Here, however, he cured the ten lepers.

On this journey he sent out the Seventy; and being arrived at Jerusalem, at the feast of Tabernacles, he discoursed with the Jews concerning his mission, reproved the woman who was taken in adultery, and cured a man who had been blind from his birth.

In the interval between the feast of Tabernacles and the feast of Dedication, I place all those incidents and discourses which are related by Luke after his mention of Jesus's having taken his final leave of Galilee, and before those events that are closely connected with the history of his death, and for which I can find no other place, by means of a corresponding story

in some other evangelist. Here, therefore, I introduce the discourse concerning the Galileans killed by Pilate, the parable of the good Samaritan, of the wedding supper, of the prodigal son, of the rich man and Lazarus, and of the Pharisee and Publican, with some others.

At the feast of Dedication Jesus, in the temple, publicly declared himself to be the Messiah, and the Jews thereupon seeking to kill him, he retired to the country beyond Jordan, where he held the discourse concerning divorces, and the danger of riches; and where he blessed the children that were brought to him, &c.

From this country he made a journey into Judea, to raise from the dead his friend Lazarus; but having by this miracle, performed in the presence of many of his enemies, greatly enraged the Pharisees and rulers of the Jews, he retired to Ephraim, in the wilderness of Judea.

Journeying from these parts to Jerusalem, before the second passover, he again foretold his sufferings; and passing through Jericho, in the neighbourhood of that town, he cured a blind man, and visited Zaccheus.

Coming in view of Jerusalem, he lamented over it; and being arrived at Bethany, he supped with Simon the leper, where Lazarus was present, and his sister Mary anointed him; which gave such offence to Judas Iscariot, that from that time he formed a resolution to betray him to his enemies, who were now, more than ever, intent upon putting him to death.

The next day he entered the city in triumph, and purged the temple. The morning following, on his return from Bethany (where he now lodged every night) he cursed the
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barren fig-tree (the effects of which were seen the next day) and held many discourses in the temple.

In this manner he passed his time till the day before he suffered; on the evening of which he eat the passover with his disciples; and Judas, whose treachery he had detected, having left them, he instituted the Lord's supper; and then discoursed with the eleven in a most affectionate manner, and foretold Peter's denial of him.

Leaving the house in which they had supped, and perhaps coming in view of the mount of Olives, he discoursed concerning the true vine, gave his disciples the promise of the Comforter in his absence from them; and in a solemn prayer, recommended them to the care and blessing of God his father.

Being arrived at Gethsemane, he was seized with an agony in a garden; and Judas arriving with a company of armed men, and some of the Jewish rulers, he was conducted first to Annas, then to Caiaphas, and afterwards to Pilate; who, after sending him to Herod, sentenced him to be crucified.

The order of the subsequent transactions it is not to my purpose at present to consider.

Such is the order in which I would chuse to dispose the leading events in the life of Christ, which the reader will perceive to be considerably different from that of Mr. Mann, and I believe also from that of all other harmonists. In the next section I shall proceed to exhibit the reasons of this arrangement, or the evidence of the harmony.

SECTION

SECTION XI.

General preliminary Remarks, relating to the Order of the Events in the Gospel History.

OF the many original histories of the life of Christ, which were probably once extant, four only are come down to us; but they are abundantly sufficient to confirm our faith in the truth of the facts. The external evidence of the authenticity of these books is remarkably strong; and an attentive reader will be equally struck with the internal evidence, to which my observations on the harmony of their histories relate. None but the persons to whom they are ascribed, or, which is the same thing, with respect to us, persons who enjoyed equal advantages for writing such histories, could have composed them.

It is the more probable that they wrote from their memory, and therefore that they actually heard and saw what they relate, as there is not, on the face of their writings, a single trace of imagination, or of an attention to any thing that might serve to embellish their narrative. From the beginning to the end of all the evangelists, there appear no more marks of a capacity for fiction, than there are of an inclination to it.

Two of these historians, Matthew and John, were, in a great measure, eye witnesses of what they relate. The two others, Mark and Luke, were not eye witnesses, but appear to have been well informed concerning their subject. They all, however, seem to have been equally careless of the order of events; but with respect to the two former, nature has more than supplied

plied the place of art. As the circumstances of time and place are necessarily presented to the mind of an eye witness, along with other circumstances of any transaction, because they were really co-existent and inseparable from it, so the ideas of time and place will force themselves upon the mind; and, unless the person who relates from his memory be particularly upon his guard, they will, even unnecessarily and improperly, intrude themselves into the narrative.

This we see exemplified every time that a person, uninstructed in the arts of speaking and writing, tells a story; and we have examples of it in the writings of Matthew and John, where we perceive more characters of time, and more marks of an orderly narrative, in the transitions from story to story, than in those of Mark and Luke. Mark, however, has preserved more of these circumstances of events than Luke; so many that I can hardly persuade myself that he was not present, at least, at some of the transactions.

* Many good reasons may be assigned for the neglect of the order of time in those evangelists who were best acquainted with it. This is by no means the most natural, or the best method of relating events, as we see verified in every writer of lives, even those who are the most methodical and exact; because other relations have a stronger effect upon the mind than that of *time*, particularly a resemblance in the *cause* or *effect* of any incidents.

Several circumstances would contribute to throw irregularity into a history of Christ, written by one who was witness to it, and had often told it. It is probable that what was called *preaching Christ*, at the promulgation of christianity, consisted chiefly

chiefly in reciting the particulars of the life of Christ; so that the gospels were the substance of the preaching, as it may be called, of the apostles and evangelists. In this case it cannot be supposed that they regularly began with the birth and ended with the death of Christ; but rather that single incidents would be related occasionally, as particular occasions called for them; and, in time, all the stories would get quite other associations, and be connected with one another various ways besides that of the order in which they happened; and the longer they deferred writing their histories, the fewer traces we may expect to find of this order. According to Dr. Lardner, the gospels of Matthew, Mark, and Luke, were all written about the year of Christ 64, and that of John in 68.

The causes that tend to make the evangelists inattentive to the order of time in which things happened, would not in the least tend to alter or deprave the history itself, or make their testimony to all the facts the less to be depended on. For as every distinct story would necessarily be repeated intire, they would each of them fall into one uniform method of telling it, and all the parts of any story would cohere perfectly, when the connection of the different stories with one another might be intirely lost. Besides, independent of constant and uniform repetition, the contiguous part of one thing cannot but have a closer connection in the mind that contemplates them, than any two different things.

It has been thought by many, and especially Dr. Henry Owen, that there are evident traces of Mark and Luke having copied or abridged Matthew, because they sometimes make use of the same expressions in relating the same things. But it appears to me that every thing of this nature may very easily have arisen from the manner in which I suppose the gospels were originally written, *viz. in detached parts*. Some
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of these might have been committed to writing by the Apostles themselves, and some by their auditors, corrected by themselves.

* Many of these detached histories would, from the circumstances in which they were written, and transmitted, acquire considerable authority, and would naturally be collected by Mark, Luke, and others, who had a scheme of compiling a regular history. Matthew himself, knowing them to be of authority (some of them probably being his own) and having no ambition to distinguish himself as a mere *writer*, might adopt them; and thus it might come to pass that, though these evangelists compiled their histories independently of one another, they would in some places seem to have copied one another, or some common original. At the same time that their differences, both with respect to the arrangement of facts, and several circumstances respecting the facts themselves, abundantly prove that they had never seen each others writings.

If the gospel of Mark be an abridgement of that of Matthew, it is such an abridgement, I will venture to say, as was never made of any other work. This appears to me to be so obvious, that I wonder how any person can peruse the two histories, and entertain the least suspicion of it.

The hypothesis mentioned above, of the history of Christ having been written originally in detached parts, will help us to account for the same things being sometimes placed together in different gospels, though they had no natural connection. For it might happen that they were both originally contained in the same detached memoir, and had been copied from the same by more writers than one. Instances of this kind, which I cannot so well account for in any other way, will occur in some of the ensuing remarks.

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If we consider the immediate object of the apostles and evangelists in preaching Christ, namely, to make their hearers good men, to affect mankind with a sense of the truth and greatness of his character, that they might live in the firm belief and expectation of his second coming, we shall not wonder at their not being solicitous about the order of the incidents in their history; for this was a circumstance that had little apparent tendency to produce that effect. In this situation of things, it cannot be expected that persons who had not attended Christ, should ever get a distinct and orderly idea of the particulars of his life, since they who once had it would be in great danger of losing it.

I would observe farther, that the confusion that appears in our copies of the evangelists, with respect to the order of time, may have arisen in part from the *transposition* of paragraphs and sections in their works; nor is it difficult to account for this kind of disorder. The evangelists having had no experience in writing books, and, except Luke, perhaps not having at first intended to write the life of their master in so full a manner as they have done, it is not improbable that they might write it, and even suffer it to be copied, in detached parts. Or, when they had completed their first plans, they might, on farther consideration, and more perfect recollection, compose additional parts, and give directions where to insert them in the former copies; which directions may have been mistaken by the persons whose copies have been transmitted to us. Or the writers themselves, when they had made those additions, might not be very attentive to the place in which they inserted them; as nothing, that they could imagine to be of any consequence, depended upon it.

That none of the imperfect books are come down to us is no wonder, as every person, who was possessed of a copy, would
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be desirous to make it complete, and such copies only would be used by transcribers. Nor is it at all difficult to conceive how a copy, not the most perfect in point of *arrangement*, might come to be universally followed, when it was recommended by some higher consideration. Even the early versions may have been various with respect to the arrangement of facts at first, and the order of the prevailing, or standard, copies of the original Greek have been afterwards adopted by the transcribers of them. I would also refer my readers, for other causes of transposition, to what Virgilius has observed on that subject, in the *Theological Repository*, vol. 1. p. 45, &c.

On all these accounts, whether I be censured as a bold and rash critic or not, I think I may have reason and natural probability on my side, when I venture to transpose some parts of the evangelical history as it stands at present, if by this means the facts have a better connection.

These observations respect the gospels of Matthew and John only. The irregularities of Mark and Luke may be accounted for without any such hypothesis. It seems highly probable that Luke was never himself acquainted with the order of the occurrences, though he took pains to inquire concerning the truth of the facts, and arranged them in the best manner that he could.

I also pay but little regard to the order of Matthew's gospel, before the history of his own call to attend upon Jesus; and it is remarkable that, before that event, this evangelist has as few notes of time, or other marks of an orderly narrative as Luke. Of this circumstance any person may satisfy himself, who will take the pains to look into his gospel with that view.

In many cases I am by no means satisfied with the attempts of any of the harmonists, that I have seen, to reconcile the different accounts of what was manifestly the same transaction. There appear to me evident marks of the historians having conceived differently concerning the circumstances of them, and I shall be far from concealing any of the observations I have made of this kind. I have observed before, that such variations are favourable to the credibility of the account.

In some cases, however, though the stories are told in a very different manner, the inconsistencies are only seeming ones, and when examined more closely will be found to vanish. I would gladly have taken some pains on this subject, but that I find I have been more than sufficiently anticipated by my predecessors in the business of harmonizing. There is more room for being original in observing, or even in *acknowledging*, the variations and seeming contradictions in the different evangelists.

Notwithstanding all these sources of confusion and disorder in the evangelical history, it seems very possible for a person, who carefully attends to the nature of the events, and who will collect and compare all the notes of time, and other connections of particular events, that have been preserved by any of them, to reduce the narrative pretty nearly to its proper order.

In order to this, I have made Matthew and John my principal guides, and have not departed from the order of events in either of them, unless when the account of one of them is contrary both to those of Mark and Luke, and also not so probable in itself. But I have made the less difficulty of departing from the order of events in our copies of Matthew and John, where I thought there was reason to suspect that the parts of their narratives

ratives may have been transposed; and if this treatment will restore Matthew or John to the order of both Mark and Luke, I cannot but consider it as an argument in favour of the transposition.

S E C T I O N XII.

Observations on the Order of Events before the Mission of the Twelve Apostles.

§ 1. *Of the Time when John the Baptist knew Jesus.*

IT is evident, from John i. 33, that John the Baptist did not know Jesus till he saw the spirit of God descending and remaining upon him, and yet it is equally evident from Matt. iii. 13, that John did know Jesus when he came to his baptism, and before that descent of the spirit which immediately followed his baptism, mentioned by himself, as well as by Mark and Luke; and yet none of the evangelists speak of any intercourse that they had together before his baptism.

To reconcile this, some have supposed a descent of the spirit upon Jesus seen by John some time before his baptism. But I cannot say that this appears to me to be an easy solution of the difficulty. Besides one would imagine from the narrative of Matthew, who relates this conversation between Jesus and John, that he came directly from Galilee on purpose that he might be baptised,

baptised, leaving no room for any intervening acquaintance.
 "Then cometh Jesus from Galilee to Jordan unto John to
 "be baptised of him."

I own I do not see how to reconcile the different accounts of the evangelists relating to this circumstance in any manner that gives me entire satisfaction. That John knew Jesus by some powerful impression upon his mind when he presented himself to be baptised, which Dr. Doddridge supposes, *Family Expofitor*, vol. 1, p. 101, appears to me not sufficiently reconcileable with what John himself says, *viz.* that he did not know him but by a sign from heaven.

§ 2. *Of the Time when Jesus cured Peter's Wife's Mother.*

I observed before, that, in that part of the evangelical history which precedes the call of Matthew, there are few traces of an orderly connection of events in his gospel. Since Mark, therefore, has inserted the notes of time belonging to that part of the history with remarkable particularity, for a person who is not supposed to have been present, I prefer his order, especially where it is the same with that of Luke.

Mark, for example, is so express in saying that Jesus cured Peter's wife's mother on the sabbath after his arrival at Capernaum, and the very same day on which he cured the demoniac in the synagogue, and performed those other astonishing miracles which occasioned his great reputation in those parts, and made it inconvenient to him to continue in the town any longer, that I cannot but adopt his order, in preference to that of Matthew; who mentions those events later in the history, but before the time of his own call to attend Jesus.

§ 3. *Of*

§ 3. *Of the Time when Jesus visited Nazareth.*

Matthew, after mentioning Jesus's leaving Judea to go into Galilee, says, iv. 13. *And leaving Nazareth, he came and dwelt in Capernaum*; which seems to imply that Jesus made, at least, a short stay at Nazareth before his arrival at Capernaum. But it appears to me, that when Jesus left Judea to go into Galilee, after the first passover, he either was not at Nazareth at all, or only just went through it in his way to Cana, from which place it is certain he went to Capernaum.

John makes no mention of Jesus's being at Nazareth, though he is very particular in reciting the events of the first passover, and the several stages and incidents of his progress from Jerusalem to Capernaum at that time, which are omitted by all the other evangelists.

There is a kind of chasm between the 43d and the 44th verse of the fourth Chapter of John, which can only be supplied by supposing the evangelist had mentioned, or at least tacitly referred to Jesus's not chusing to call, or at least not chusing to make any stay at Nazareth at this time.

John iv. 43. *Now after two days he departed thence, and went into Galilee.*

[But he did not go to Nazareth.]

44. *For Jesus himself testified, that a prophet has no honour in his own country.*

45. *Then when he was come into Galilee the Galileans received him,*

him, having seen all the things that he did at Jerusalem; for they also went unto the feast.

46. *So Jesus came again into Cana, &c.*

The evangelist's mentioning the Galileans receiving Jesus as soon as he came into their country, doth but ill agree with what Jesus himself observed, in the verse preceding, that a prophet has no honour in his own country, but upon the supposition, that those he first applied to were not his countrymen of Nazareth.

Besides, the nobleman of Capernaum, who is said to have set out to meet our Lord as soon as he heard of his arrival in Galilee, went to Cana; so that it is not probable that he had heard of his being, or at least of his intention, or attempt to make any stay at Nazareth. And the cure of this nobleman's son is expressly said by John iv. 54, to have been the second miracle that Jesus performed after his arrival in Galilee from Judea; meaning, probably, from the time of his being baptised; and that the first miracle was that at Cana of turning the water into wine.

The miracles related by Mark v. 23, &c. and which were performed at Capernaum, seem to have been the more immediate occasion of Jesus's great fame in Galilee, and therefore must have been performed soon after his arrival in that country.

It is possible, after all, that by *leaving Nazareth* (καταλείπων Ναζαρετ) Matthew might mean his having left it, or the family having quitted their habitation there, some time before; for the participle being of the *aorist* tense, it ought to have been rendered *and having left Nazareth*.

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Or it may mean *passing by Nazareth*, i. e. not chusing to call there, he went rather to Capernaum.

Luke, indeed, seems to have imagined that Jesus preached a sabbath in Nazareth, when they attempted his life, before his going to Capernaum; but it is much more probable, from the accounts of both Matthew and Mark, that the time when Jesus was rejected by the people of Nazareth was some time after he had been at Capernaum; and upon the whole, it appears to me to have been just before the mission of the Twelve, and not long before his leaving Galilee to go to the feast of Pentecost.

Besides, Luke's own account, compared with itself only, has not the marks of perfect consistency; for, according to him, our Lord says to the people of Nazareth, iv. 23, *Ye will say, Whatever we have heard done in Capernaum, do also here in thine own country.* If this could have been said before he had been at Capernaum, it must have been by way of prophecy, concerning what he was to do there, and what they would say to him afterwards, which I think is not an easy interpretation. The mention that Luke makes of his arrival at Capernaum, after his rejection at Nazareth, has all the marks of its being his first arrival at that place, iv. 31, *And he came down to Capernaum, a city of Galilee, and taught them on the sabbath-day; and they were astonished at his doctrine, for his word was with power.* These were evidently the effects of their first hearing him.

§ 4. *At what Time Jesus entered Capernaum.*

It is not quite certain whether Jesus had entered Capernaum before the call of Peter, &c. or not. If he had, it should seem

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that he could not have made any stay there before that transaction, or have done any thing to make him conspicuous (except the cure of the nobleman's son performed at Cana) for it was on the sabbath after the call of Peter that his very great fame in that place commenced. Matthew mentions his *dwelling at Capernaum* before the call of Peter, but Mark doth not mention his entering that city till after that event. One would naturally conclude from the account of Mark, that Jesus, travelling from Cana towards Capernaum, came to some part of the sea coast, where he met with Peter and the other disciples, and having called them to attend him, entered with them into the city, just before the commencement of the sabbath-day.

§ 5. *Of the Call of Peter, &c. to attend Jesus.*

Luke speaks of the call of Peter, &c. as an event subsequent to our Lord's preaching in Capernaum and the neighbouring towns, and mentions the additional circumstance of the miraculous draught of fishes as preceding their call. Those disciples certainly attended Jesus before the sabbath on which he healed Peter's wife's mother; and they can hardly be supposed to have been called in the very same manner (our Lord using the very same words) twice. If the first call, related by Matthew and Mark, was not effectual, there seems to have been nothing in the second, supposed by some to be related by Luke, to make it more so. I therefore suppose that they had only one call to attend Christ after his arrival in Galilee. Indeed, from the manner in which Luke relates the circumstances of this call, it is evident that he had no idea of any other call having preceded it. It must be observed that Peter and Andrew, and perhaps James and John also, had been the disciples of Jesus in Judea, and therefore were prepared to obey his call.

§ 6. *Of*

§ 6. *Of the Sermon on the Mount.*

The discourse commonly called *the sermon on the mount*, related Matt. v. vi and vii. and the discourse related Luke vi. 20, &c. called by some *the sermon on the plain*, agree in so many circumstances, both in the subject of them, and the incidents attending them, that I have no doubt that they were the same. They both followed our Lord's having retired to a mountain, were addressed to the disciples, in the presence of multitudes assembled from the same places. They begin and end with the same words, and there is no other difference in the contents of them, but that the discourse in Matthew is fuller, and has several things omitted by Luke. Both the discourses are followed by Jesus's going into Capernaum, and healing the Centurion's servant. Any person, and especially one in the circumstance of a public teacher, may well be supposed to have occasion to repeat the same discourses, but that so many of the same *incidents* should attend the same discourse is not probable. Matthew's saying that Jesus was *sat down* after he had gone up the mountain, and Luke's saying that he *stood* on the plain when he healed the sick before the discourse, are no inconsistencies; or, if they were, are of no moment at all, considering that we do not know that either of these historians were present. It is not, however, improbable but that Matthew, who lived in that neighbourhood, might be one of the multitude that attended on the occasion, and his relating the discourse so circumstantially and fully is much in favour of this conjecture.

With respect to the circumstances preceding the discourse, they were, perhaps, as follows: Jesus had been up in the mountain, along with his disciples, but seeing the multitudes at the foot of it, he came down among them on the plain, and healed

their sick; and then went a little way up the hill, or ascended some eminence at the foot of it, for the advantage of being better heard, while he discoursed to the people still standing on the plain.

It is very possible, as Mr. Whiston supposes (see his *Harmony*, p. 127,) that the Lord's prayer might be delivered to the apostles twice, once in the course of the sermon on the mount, and afterwards in the circumstances mentioned by Luke. I have placed them together for the sake of comparison, especially as there is nothing very particular in the connection in which Luke introduces it.

§ 7. *Where the Leper was cured.*

According to Luke, the leprous person, who applied to our Lord after the sermon on the mount, was cured in a certain city; but according to Matthew, it was after he came down from the mountain, and before he entered into Capernaum. It probably happened in some other town that he went through, in his way to Capernaum.

§ 8. *Of the Time when Matthew was called to attend Jesus.*

From the time that Matthew was called to attend upon our Lord, I think his authority indisputably preferable to that of Mark or Luke, or even to them both. I have, therefore, adopted his account of the order of events on the day that he was called, the particulars of which he can least of all be supposed ever to have forgotten. He says, ix. 18, that it was while Jesus was talking with the disciples of John, after dining at his house, that Jairus came to desire him to cure his daughter. But both

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Mark and Luke expressly say, that Jairus met him with this request as he landed, after having been over the sea, where he had stilled the tempest, and cured the demoniacs among the tombs; and they mention the call of Matthew a considerable time before.

§ 9. *Of the Sabbath on which the Disciples plucked the Ears of Corn, &c.*

According to Luke, the sabbath on which the disciples plucked the ears of corn, was not the same with that on which Jesus restored the withered hand in the synagogue. But it should seem that Matthew and Mark, according to the easiest construction of their language, suppose both these events to have happened on the same day.

After reciting the discourse in the corn-fields, Matthew says, xii. 9, *And when he was departed thence* [*i. e.* probably from the corn-fields] *he went into their synagogue, i. e. the synagogue belonging to the same Jews with whom he had been discoursing.* And Mark, after reciting the same discourse, says, iii. 1, *And entering again into their synagogue,* as if he had been there before on the same day. And, according to Reland, the Jews did assemble in their synagogues both morning and evening, on the sabbath; as well as on certain other days. I therefore suppose the two sabbaths mentioned by Luke (who certainly was not so well informed as Matthew, and probably not so well as Mark) to have been only one. The meaning of the word *δεῦτε πρὸς ἡμᾶς* is so very uncertain, that no interpretation of it can afford a sufficient foundation for the disposition of the fact to which it relates. Mr. Whiston renders it *the first sabbath after the second day of the passover.* But it is not probable that Jesus could have returned from Jerusalem into Galilee so soon;
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as this sabbath must, in general, have been, within the seven days of the feast.

§ 10. *Of the Discourse concerning the Sin against the Holy Ghost.*

The discourse concerning the sin against the Holy Ghost is introduced by Luke after his account of the cure of the dumb demoniac, which is related by Matthew ix. 22, &c. But this evangelist introduces it after the cure of a demoniac that was both blind and dumb, mentioned xii. 22, &c. I have followed the order of Matthew. It is possible, however, that they may not really differ; as the demoniac mentioned by Luke might have been blind as well as dumb, though he has not mentioned that circumstance.

§ 11. *Of the Time when the Mother and Brethren of Jesus inquired for him.*

Luke (viii. 19) represents our Lord's mother and brethren inquiring for him after he had related the parable of the sower, but according to Matthew and Mark, this inquiry was made after the discourse concerning the sin against the Holy Ghost, which the former of these evangelists says was delivered in the former part of the same day. In favour of the probability of the former it may be said, that, being pretty late in the day, his relations might think he would be quite exhausted; and in favour of the latter, that his subject would lead him to speak with peculiar earnestness and vehemence. Luke seems not to have supposed that the parable of the sower was delivered from a ship.

§ 12.

§. 12. *Of the Observation concerning the Candle and the Bushel, &c.*

The observation concerning the candle and the bushel, and the admonitions, *Take heed how ye hear*, and *To him that hath shall more be given*, follow one another in the same order in Mark and Luke; and are in both introduced after the parable of the sower. In Mark they are succeeded by another parable concerning sowing. But in Matthew all the above mentioned particulars make part of the sermon on the mount. I make no difficulty of admitting that our Lord might repeat the same observations and admonitions again and again; but I do not think that the place assigned to these in Mark and Luke is quite natural. But that both these writers, who, I am persuaded, had not seen each other's gospels till they had composed their own, should arrange these things, that appear to have little or no connection, in the same order, is rather remarkable. It is not, however, the only instance of the kind, that will occur to a person who shall attentively peruse the gospels. I sometimes think that these seemingly odd coincidences may have arisen from their having seen one another's gospels, after they had written their own, and adding from the others (but in their own words and manner) what they thought proper; or they might both make use of such notes of detached parts of the history of Jesus, taken from the mouths of the Apostles, as might contain them both.

§ 13. *Of what followed the Parable of the Sower.*

Mark says, iv. 35. that after Jesus had delivered the parable of the sower, &c. from the ship, *they took him even as he was*
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in the ship; that at this time he stilled the tempest, and, landing on the other side, cured the demoniacs. But, according to Matthew, xiii. 36. Jesus *went into a house* after delivering those parables, and the voyage cross the sea, when he cured the demoniacs, had happened before. Both those writers are very express in noting these very different circumstances of this transaction. I have adhered to the account of Matthew, as unquestionably an eye witness.

S E C T I O N XIII.

Observations concerning the Time of the Mission of the Twelve.

AS Matthew makes no mention of any appointment of the Twelve before the time when they were sent out to preach, and both Mark and Luke expressly say, that they were called *to be with* our Lord, some time before, with a view to their future mission; I have supplied the defect of Matthew from those other Evangelists: and I have preferred Mark's account of the time of this event to that of Luke, because, according to the latter, it preceded the sermon on the mount, when, according to Matthew, who must have been the best informed in this case, he himself was not called to attend upon Jesus. And as both Mark and Luke expressly say that he then chose *twelve*, I can hardly think that he chose no more than *eleven* at that time, and afterwards made the number twelve by the call of Matthew.

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It will be no objection to the appointment of the Twelve at this time, that their mission followed so soon after; for, in fact, all the Twelve, except Matthew, had actually attended Jesus ever since his first appearance in Galilee; and as Matthew seems to have resided at Capernaum, it is probable that he had both heard and seen much of Jesus, and particularly, that he had heard the sermon on the mount, which was delivered in that neighbourhood.

It tends to confirm the supposition of this being the time when the apostles were really appointed, that *the Twelve* are never mentioned in the account of any transaction previous to this time of their nomination, though that expression doth occur afterwards, as Mark iv. 10.

I have chosen, however, to depart from the authority of Matthew, at least from the present order of his gospel, with respect to the time of the mission of the Twelve, and the inquiry that John made concerning him, which is connected with it.

Matthew places these events immediately after those of the day in which he himself was called, and before the account of the disciples plucking the ears of corn; and consequently a considerable time before our Lord's arrival at Nazareth, where Mark and Luke place it. I prefer the order of Mark and Luke for the following reasons.

1. According to the present order of Matthew, the mission of the Twelve follows the call of Matthew so closely, that it can hardly be supposed, that, simple as the business of their preaching then was, he could be sufficiently instructed for the purpose of his mission. Indeed, according to this order, the other eleven had not been called more than a few days before, and therefore cannot be supposed to have been much better
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qualified ; whereas, upon my hypothesis, the Twelve had been appointed, and had attended upon our Lord much longer.

2. According to the present order of Matthew's gospel, Jesus pronounces the *woe* upon Chorazin and other places in that neighbourhood, xi. 20. before he had made one half of his stay in Galilee for that time ; whereas it is more natural to suppose, with Mark and Luke, that he pronounced it just before his taking leave of Galilee, in order to go to Jerusalem, when the inhabitants of those cities had had more opportunities of seeing his miracles, and hearing his instructions.

Upon the whole, I think it easier to suppose a transposition of those parts of Matthew's gospel, than that this evangelist should give an account of things so much less natural and probable than Mark and Luke ; and I think that several arguments may be drawn from the state of Matthew's gospel itself, in favour of a transposition of all that intervenes between ch. ix. 34, and the end of the eleventh chapter ; and to conclude, that it was originally placed at the end of the thirteenth chapter.

3. Not the least objection can arise to this transposition from comparing the present connection of the part to be transposed with the new connection, but, on the contrary, something in favour of it ; as Jesus's going about teaching in the cities and villages, ix. 35. and sending out his apostles, seems more naturally to follow his being rejected at Nazareth, a country in which he had not preached before, and where he knew that his stay was to be very short, than any thing that is related antecedent to it in the present arrangement.

4. The transposition is more easily accounted for by considering, that the very same words, *at that time* (ἐν ἐκείνῳ τῷ καιρῷ) follow the transposed parts, both in their present situation and
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in that in which I would place them. There is also something similar in the sense of what precedes the present and the supposed place of these transposed parts. For, as they now stand, they follow the account of the unbelief of the Pharisees, who ascribed the miracles of Jesus to the prince of demons; and where I would place them, they would follow the account of the unbelief of his own countrymen, who, because they knew his family, could not conceive how he should be so much distinguished.

5. Matthew's account, as it now stands, is such a contradiction to that of Mark and Luke, as one would chuse to avoid, if it could be done without much violence to the text. Mark and Luke are express in asserting, that the Twelve returned from their mission on the day that Jesus fled from Herod, and just before the feeding of the five thousand. If this were so, it must be contrary to truth to represent the Twelve as in company with our Lord in any transaction that intervened between their mission and this retreat; but in this interval Matthew places the story of the corn-field, and many other transactions, in which the disciples (among whom, I believe, it is universally supposed, in this case, that the Twelve are included, if they were not principally meant) are expressly said to have been with him.

6. Matthew himself seems to mention a return of the Twelve, as after some separation, at the time of this retreat, though not so particularly as Mark and Luke, Matt. xiv. 5. *And when it was even, the disciples came unto him.* And it is the more probable that the return after their mission was intended, since Matthew makes no other mention of their return, and it is at the very same time precisely which the other evangelists fix for their return.

7. When Jesus fled from Herod, after the death of John, not only do Mark and Luke represent him as being without his disciples, but Matthew also seems to suppose him in the same circumstances; for he says, xiv. 12. *And when Jesus heard it HE departed thence, and the people followed HIM.* But if the disciples were with him at this time, as Matthew, according to the present order of his gospel, represents, since no separation is mentioned, they must have been with him then also, contrary to the express assertion of the other evangelists.

8. Admitting this transposition, all the neighbouring events in the history of Jesus have an easy connection, and all the three evangelists agree in their arrangement of them; all of them representing the cure of the sick of the palsy, and the call of Matthew as preceding the sabbath on which the disciples plucked the ears of corn; that about this time the Twelve were appointed, and that upon our Lord's removal to Nazareth, and being rejected there, he went to preach in other cities and villages; and that not having been in their neighbourhood since the commencement of his public ministry, and seeing great multitudes in want of instruction, he sent the Twelve, two and two, to preach to them. This contributed to spread the fame of Jesus more than ever. John at this time sent to enquire concerning him. Herod also was alarmed, and probably threatening to seize him and his disciples, who were all in his territories, they all flee out of his dominions into those of his brother Philip, and meet the same day. Upon this supposition, also, the woe pronounced upon Chorazin, &c. is late and seasonable, as was observed before.

Whatever be thought of this proposed transposition, the order of Mark and Luke is certainly much more natural and probable than the present order of Matthew; which, considering

ing that Matthew was present in all the transactions, and the other evangelists not, is not easily accounted for.

S E C T I O N XIV.

Observations on the Order of Events from the Mission of the Twelve Apostles to Jesus's triumphant Entry into Jerusalem.

§. 1. *Of the Duration of John's Imprisonment.*

AS Matthew connects the inquiry that John made concerning Jesus immediately with the mission of the apostles, and Mark (vi. 14,) connects the alarm of Herod at the miracles of Jesus with the same event, it is probable that John was put to death soon after his sending those disciples; and supposing that he lived till their return, he died in the fullest satisfaction concerning the mission of Jesus, that himself or his disciples could want. As John was thrown into prison presently after the passover, and was beheaded a little before Pentecost, it may be concluded that he lay in prison about five weeks.

§ 2. *Of the Time when Jesus pronounced the Woe on the Cities of Galilee.*

Luke represents our Lord as pronouncing the woe upon Chorazin, &c. in the hearing of the seventy disciples, after giving

giving them their instructions; but according to Matthew, xi. 20, it was pronounced in the hearing of the people, after the discourse concerning John, when the Twelve were not with him. It is not improbable but that our Lord might have used the same expressions more than once or twice. I have inserted this discourse where I suppose it was first used. Luke might introduce it where he has done, as being most pertinent on our Lord's taking his final leave of Galilee.

If it be said that our Lord's exclamation against the cities of Galilee, which had not hearkened to his instructions, comes too soon after his arrival in Galilee from Judea, being not more than four weeks; I answer that, besides that *one* solemn exhortation delivered in each of the places particularly mentioned would sufficiently authorize it, our Lord had been in Galilee before the passover, having at Cana changed the water into wine. Besides, this solemn denunciation might refer to what would be the consequence of *all* his preaching in Galilee, which continued till the feast of Tabernacles, that is, all the summer or the best part of the year: and being delivered at this time, it might be kindly intended as an admonition to them, with respect to his future preaching to them.

§ 3. *Whither the Disciples went after the feeding of the Five Thousand.*

Mark says, vi. 45, that Jesus, after feeding the five thousand, sent the disciples by ship to *Bethsaida*. John says, vi. 17, it was *towards Capernaum*; but both those places were on the same side of the lake, and not far from one another.

§ 4. *Of Jesus's Journey to Jerusalem at the Feast of Pentecost.*

Since Matthew, Mark, and Luke omit any mention of Jesus's going to Jerusalem at the feast of Pentecost, it seems probable that he went alone, and that he made no long stay. In the fifth chapter of John, where only we have any account of this journey, it is said that *Jesus went up*, but his disciples are not so much as mentioned in the whole chapter. Perhaps he did not perform that journey on foot, that he might be as little as possible from Galilee, to which country he seems to have devoted all the first part of the year, *viz.* from the passover to the feast of Tabernacles. His disciples, if they did go to the feast, might travel in the same manner, and perhaps be dispersed among their acquaintance in Jerusalem.

§ 5. *Of the Proper place for the Incidents mentioned by Luke from ch. ix. 51, to xviii. 14.*

From ch. ix. 51. to xviii. 14. Luke seems to relate what passed after Jesus took his final leave of Galilee, in order to reside chiefly in Judea, during the remainder of his ministerial year. This appears to me sufficiently to account for the manner in which this part of his history is introduced, *And it came to pass when the time was come that he should be received up.* If we refer these incidents to the feast of Dedication, we still depart from the literal sense of the words (on the most probable supposition, that ἀναλήψις means his ascension to the Father, after the completion of his ministry) and it is impossible to find room for them in the history subsequent to his journey to Jerusalem, at the last passover, when only the time was actually come that he should be received up.

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Besides, in this part of his work, Luke seems to relate, without much regard to the order of time, a number of instructions and parables, many of which must have been delivered before either the sending out, or the return of the Seventy, mentioned x. 17. This evangelist, however, seems to have imagined, that they were all delivered about the time of his last departure from Galilee to Jerusalem.

Those of these incidents and discourses, that cannot be paralleled in Matthew, or any other evangelist, I thought I could not do better than throw all together, between the feast of Tabernacles (at, or soon after which, the Seventy probably returned) and the feast of Dedication.

§ 6. *Of the Parables of the Mustard Seed and of the Leaven.*

The parables of the mustard seed, and of the leaven, mentioned Luke xiii. 18, are related in different circumstances by Matthew; but as they are mentioned by Luke in immediate connection with the account of our Lord's travelling towards Jerusalem, it may perhaps be most adviseable to repeat them in a complete harmony.

§ 7. *Of the Discourse concerning hating a Man's Father and Mother.*

There is a passage, parallel to that of Luke xiv. 25. concerning a man's *hating his father and mother, &c.* in Matt. xvi. 32. In Matthew, however, it is related as spoken to his disciples in private, but in Luke to a great multitude.

§ 8.

§ 8. *Of the Discourses delivered beyond Jordan.*

The discourses recorded Matt. xix 3, &c. appear, by their connection, to have been delivered beyond Jordan; and they also appear to have immediately preceded Jesus's last journey to Jerusalem. We must, therefore, suppose the evangelist omitted all that passed between our Lord's leaving this country to his return to it, mentioned by John only. From their introduction in Matthew and Mark, they would seem to have been delivered immediately upon his first arrival in that country from Galilee (Matt. xix. Mark x. 1) but as the conclusion of them is immediately connected with the account of his last journey from thence to Jerusalem, every incident of which must have made the deepest impression on their memories, I think it most probable that they were delivered then.

§ 9. *Of the Place where the Infants were brought to Jesus.*

According to Matthew and Mark the infants were brought to Jesus, and the question concerning eternal life was asked beyond Jordan; but Luke (xviii. 15). represents them as happening only in the way to Jerusalem, without mentioning the country beyond Jordan. This evangelist seems not to have imagined that Jesus went thither at all, in his journey from Galilee: for he only mentions his passing through Samaria, though he doth mention his coming to Jericho, which was in his way from beyond Jordan, and not in his way through Samaria.

§ 10. *Of the Blind Man cured by Jesus near Jericho.*

The blind man, according to Luke xviii. 35. (compared with xix. 1.) was cured before Jesus entered Jericho, whereas Matthew says expressly, xxvi. 29. that the miracle was performed *as they departed from Jericho*. This evangelist, who was present, is most to be depended on.

Pilkington, indeed, maintains that the word *γγιζειν* may signify *to be near*, as well as *to approach*; and in proof of this he says that Luke uses the same word when he is describing the last entry of Jesus into Jerusalem, when he says *γγιζειν εις Βεθφαγη και Βεθανια*, *as he was near to Bethphage and Bethany*; because it is evident, from the course of the history, that Jesus was then going not *towards* but *from* Bethphage and Bethany, p. 45. But Luke says nothing of Jesus having been at Bethphage or Bethany, as the other evangelists do, but describes his triumphant entry into Jerusalem as in immediate connection with his journey from Jericho. Luke's idea probably was simply this, that the circumstance he was about to relate happened when Jesus was so far on his way to Jerusalem as to be near Bethphage and Bethany, but before he entered them; and as Jerusalem was at no great distance, it might probably be in view from some part of the road, before his arrival at those two villages.

§ 11. *Of the Parable concerning the Ten Servants, and the Ten Talents.*

The parable related in Luke, xix. 11. concerning the nobleman and his ten servants, and that in Matthew, xxv. 19. concerning the talents, very much resemble one another; but
they

they differ in several respects, and the parable in Luke is expressly said to be delivered, *because he was nigh to Jerusalem* (perhaps in the house of Zaccheus) whereas the parable in Matthew was delivered after his last departure from the temple.

§ 12. *Of the Lamentation of Jesus over Jerusalem.*

It seems more probable that our Lord's lamentation over Jerusalem was made when he came in view of the city, in his journey from Jericho to Bethany, than during his triumphant entry into it, as Luke represents. In coming to Bethany he must have been very near Jerusalem, the two places being only fourteen furlongs distant from one another. Besides, so particular a prophecy as our Lord's speech upon this occasion contains (Luke xix. 41.) seems more likely to have been delivered to his particular disciples than to the mixed multitude that attended him in his triumphant entry. As no other evangelist, however, mentions his lamentation, it may seem too bold to set aside the order even of Luke upon mere conjecture.

§ 13. *Of the Supper at Bethany.*

According to Matthew (xxvi. 6) Jesus supped with Simon at Bethany (at which time Mary anointed him with precious ointment) *two days* before the passover, after his triumphal entry into Jerusalem, and his discourses in the temple. But John, (xii. 1) expressly says, that this supper was *six days* before the passover, and also, xii. 12, the day before his triumphal entry. In this case we must either make the authority of Matthew yield to that of John, who is the more circumstantial of the two, or we must transpose the account of Matthew; and if

the verses that contain this story in Matthew, xxvi. 6—13, be considered, they will be found to stand very awkwardly in their present situation, where they interrupt an account of a consultation among the Jews about putting Jesus to death. And the whole story, from v. 6. to 13. inclusive, may very easily be taken out, and v. 5. and 14. will have sufficient connection. The gospel of Mark will read equally well with a similar parenthesis, viz. from ch. 14. v. 3, to v. 9, inclusive.

It is not impossible, but that the story might have been written by Matthew after the rest of the history was composed; and, that finding his account of the journey from Jericho, and of the entry into Jerusalem were so connected, xii. 1. that the account of this supper could not be inserted between them (and not being very solicitous about the exact order of his narration) he, or some other person for him, put it, without much circumspection, where it now stands.

It is remarkable, however, and unfavourable to this transposition, that this story in Mark stands precisely in the same connection as it doth in Matthew. It looks as if Mark, when he saw Matthew's gospel, had drawn up an account of the same incident, and inserted it in the same place in his own work.

Or these stories may have happened to be so connected in the notes taken from the apostles preaching, and, being of good authority in other respects, may have gained so much credit, as to have been copied by the evangelists themselves, just as we find them. I hardly know how to account for the remarkable resemblance between the gospels of Matthew and Mark in this case, without having recourse to this supposition; as I am convinced that they had neither of them seen each other's gospel; at least, at the time of their beginning to write.

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It is possible, however, that Matthew and Mark might chuse to introduce the account of the supper at Bethany, after mentioning the last consultation of the Jews to kill Jesus, and of the assistance they received from Judas, by reciting, in that place, the first occasion of Judas's disgust, though it happened some time before; a thing which is very common with historians. Upon the whole, I have adhered to the account of John. Having seen what the other evangelists had written, it may be presumed that, where he differs from them, it was with design, and in order to be more exact.

In one respect the account of Matthew and Mark may be thought to be more probable than that of John. It is evident that the Jews held frequent consultations about putting Jesus to death, particularly at the time of the resurrection of Lazarus; but, according to all the evangelists, Judas was instigated to betray him, by the affront he conceived to be put upon him, in the observation our Lord made about the precious ointment at this supper at Bethany; and it is more probable that he should keep to so base a purpose *two days* only, than *for*. But, on the other hand, there would be more time for consultation upon the other supposition, as it is not so probable that so convenient an opportunity as Judas found should have occurred in two days.

Mr. Whiston, and other harmonists, maintain that the anointing of our Saviour mentioned by John is wholly different from that which is mentioned by Matthew and Mark. But the different circumstances in these stories, on which he lays so much stress, are either inconsiderable, or not absolutely incompatible.

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The anointing mentioned by John was of the *feet*, the other of *the head and the whole body*. But both might have been done at the same time. Of the former only *Judas* complained, of the other, *all the disciples*. But the rest might join in his complaint, though less openly. In the former *Mary* served, the other was in the house of *Simon the leper*. But *Mary*, being a neighbour, and perhaps a relation, might serve in the house of *Simon*.

Mr. Whiston finds a farther difference in the *vindication*, and apologies, which our Saviour made for the woman. “At the former,” he says, “our Saviour desires *Judas* not to exclaim against her, as if she had spent abundance of ointment on a ceremony. *Against the day of the preparation for my funeral* has she kept it; as if he had said, she has spent but little of it now, she has reserved the main part of it for a fitter time, the day before my delivery to the Jews. At the latter anointing, Mark says, *she has done what she could*. She is come before hand, to anoint my body for the preparation to my funeral: which words will bear this paraphrase. Because she sees no prospect of an opportunity of embalming my body hereafter, she prevents her intentions as well as she can, by anointing my body thus before hand, instead of it.” *Harmony*, p. 129.

But certainly *Mary* had no more expectation of the death of *Jesus* than the other disciples. And it appears to me very extraordinary that, if *Judas* had been reproved by our Lord, with so much severity, four days before, and this very anointing had even been foretold by him, as Mr. Whiston supposes, the other disciples should have been so very inattentive, as to complain of it a second time, and give our Lord occasion to repeat his rebuke.

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The agreement between these histories Mr. Whiston acknowledges to be so great, that there is a great deal of colour for supposing them to be the same; both anointings being, a few days before the passover, performed by the same woman, Mary; in the same place, Bethany; the price of the ointment the very same, three hundred pence; the woman being at both times reproved by others, and being vindicated by our Saviour; most of the company, also, being the same.

Jerusalem is twenty miles from Jericho, so that Jesus could not sup at Bethany and enter in triumph from Jericho the next day. The supper at Bethany, therefore, must intervene between the journey from Jericho and the entry. It is not improbable, but that he might spend a day or two in the family of Lazarus at that time, which might give Simon a proper opportunity of inviting him to his house, and making suitable preparation to receive him.

If we suppose that this Simon the leper was a disciple and friend of Christ, which I think is rather probable (as another would hardly have risked the displeasure of the ruling Jews so much, as to entertain a man who was now become so exceedingly obnoxious to them) and he had previous intimation of Jesus's visit to Bethany, and received him the very night of his arrival, we shall be better able to account for the mistake of Mark, who places the purging of the temple the day after the triumphant entry; whereas it was the day after his arrival in Bethany, two contiguous dates, one of which he may be supposed to have mistaken for the other.

SECTION

SECTION XV.

Observations on the Order of Events from the triumphant Entry into Jerusalem, to the Examination of Jesus before the High-Priests.

§ 1. *Of the Purging of the Temple.*

THE reader will perceive that I have adopted the opinion of Mr. Mann in supposing that Christ purged the temple only once, and that at the last passover. His reasons are the following:

(1) All the other evangelists mention this event as taking place at the last passover.

(2) Such an act of authority is not agreeable to the caution with which our Lord began his public ministry; being accompanied with a public declaration that he was the son of God, or the Messiah, a declaration, which, at that time, he avoided making.

(3) Such an affront to the Jewish priests could not have passed unnoticed or unpunished. And yet some time after it appears, that neither Herod, nor many of the people had heard of Jesus; and six months after this event (a year or two according to other Harmonists) his brethren bade him go and threw himself at Jerusalem.

(4) If

(4) If Jesus had made this declaration, accompanied with so high an act of authority, at Jerusalem, would the chief priests have accused him, as in Luke xxiii. 5. of having *begun from Galilee, to pervert the people with his doctrine?*

(5) To these arguments of Mr. Mann, I would add, that none of the evangelists give the least hint of Jesus having purged the temple more than once, and the accounts of them all contain the very same particulars.

(6) The verses that contain this account in John ii. 13—23. seem to have no business in the place where they now stand. For, take them away, and the parts they now disjoin have an easy connection; there being a kind of contrast between our Lord's *disciples only believing on him*, upon seeing *one* miracle at Cana, v. 12. and *many believing on him*, when they saw *many* miracles performed by him at Jerusalem, mentioned v. 23.

Besides, the historian would hardly have chosen to mention its being the passover twice so near together, as at v. 13. and 23, when there could have been no danger of any person having forgotten or mistaken it.

(7) The first intimation that our Lord gave the Jews, that he was the Christ, seems to have been at the feast of Pentecost, John v. 17, and it instigated them to seek to slay him. But had he made the same declaration on his purging the temple before, they would hardly have been so much exasperated now on that account.

(8) No objection will arise to this hypothesis from the attention of the Jews being excited concerning Jesus, and the motives of Nicodemus's application to him, on account of the

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want of this exertion of authority; which is by some supposed almost necessary to account for them. For, besides what John the Baptist had done, in bearing witness to Jesus, and pointing him out to the people, and besides the miracle at Cana (the fame of which doth not, indeed, seem to have spread very far) our Lord performed *many miracles* at this very passover in Jerusalem, and on the feast day; as is expressly said, John ii. 23, and iv. 45.

Matthew describes Christ's purging the temple as performed on the very day of his triumphant entry into Jerusalem, before he cursed the fig-tree. But, according to Mark, xi. 15, he only *looked about upon all things*, when he first visited the temple, and, it being even, he went to Bethany; from whence returning, in the morning, he cursed the fig-tree, and then, on the second day of his visiting the temple, he purged it.

It has been said that, though Mark only says that *Jesus looked round about upon all things* on his first visit to the temple, after his triumphant entry into Jerusalem, the word which he makes use of (*περιελαβεν*) implies the ejection of the buyers and sellers, expressing a *look of indignation, reproof, and correction*. (See Pilkington, p. 18). It has therefore been supposed that our Lord purged the temple both on that day, and the following. But I own that this appears to me to be a harsh construction of the word. Besides if Mark really knew of the first, as well as of the second purging of the temple, and alludes to both, it would have been more natural for him to have written at large the account of the first purging, rather than that of the second.

§ 2. *Of the Prophecy concerning the Destruction of Jerusalem.*

What Luke represents our Lord as saying to the Pharisees before he arrived at Jerusalem, concerning the destruction of that

that city, ch. xvii, was not said, according to Matthew and Mark, till after he had taken his final leave of the temple, just before the last passover, and was then communicated to his disciples only, together with what is contained in the 21st chapter of his gospel. I hardly think that Luke's account of the circumstances of this remarkable prophecy, or of his prophetic declarations on his public entry into Jerusalem, are agreeable to the usual caution and reserve of our Saviour in those respects. However the sentiments in Matthew and Luke are so much the same, that in compiling an Harmony, I should chuse to place them together, that they might be more easily compared.

§ 3. *Of Jesus's saying to the Jews, "Ye shall not see me till ye shall say, Blessed is he that cometh in the Name of the Lord."*

Our Lord's saying to the Jews, *Ye shall not see me till ye say, Blessed is he that cometh in the name of the Lord*, Luke (xiii. 35) supposes to have been pronounced by him in Galilee, before he arrived at Jerusalem; but Matthew (xxiii. 39) supposes that these words were pronounced in the temple, after his triumphant entry.

Grotius would translate the words *εως ου επιη* of Matthew to signify *till ye could wish to say*, referring to his coming to judgment with power and great glory. I can only say with Doctor Doddridge, I wish the words would bear that sense. He paraphrases them thus; "Till your calamities have taught you ardently to wish for the Messiah, and as a nation gladly to receive me under that character." For my own part, I am not quite satisfied with any sense that I have seen put upon these words.

§ 4. *Of the introduction of the Greeks to Jesus, &c.*

The discourses recorded in John xii. 20, &c. seem not to have been delivered on the day that he first entered the temple, and purged it. The Greeks had probably heard of that extraordinary action, and were thereby the more induced to make inquiry concerning him. And the discourses that follow concerning his mission seem very properly to precede those awful parables that relate to the rejection of christianity by the Jews, and that are recorded in Matthew and the other evangelists.

§ 5. *Of the Day of the Passover in the Passion-Week.*

Critics have been exceedingly puzzled to determine whether the Thursday on which Jesus instituted the Lord's supper was the proper day of the Jewish passover; and several circumstances have contributed to make this question of somewhat difficult solution. Had there been no other gospel besides those of Matthew, Mark, and Luke, there would, I think, have been no doubt but that the passover had been on the Thursday, and that our Lord joined in the celebration of it at the same time with the rest of the Jews. On the other hand, had there been no other gospel than that of John, there would have been as little doubt but that Friday had been the day of the passover; and therefore that our Lord either did not celebrate it at all, or that he anticipated the day appointed by the law. All these writers, however, being present at the transaction, it is impossible that they should have had different ideas of the matter.

John calls the day before the triumphant entry into Jerusalem, of which Palm Sunday is a memorial (and therefore on this, as well

well as on other accounts, may be concluded to have been on a Sunday) *the sixth day before the passover*. Ch. xii. v. 1. In relating the transactions of the Thursday, he says not a word about the passover; but on the day following he represents the Jews as refusing to go into Pilate's Judgment-hall, *lest they should defile themselves, but that they might eat the passover*, ch. xviii. v. 28. he calls the same day *the preparation of the passover*, ch. 19. v. 14; and he calls the sabbath following a *high day*, ch. xix. v. 31. as if it was the feast of unleavened bread, which immediately followed the passover. Lastly, it is thought to favour this supposition that Jesus would then die at the very time of the celebration of the passover, while the people were killing the paschal lambs in the temple, which would make a beautiful coincidence of the type with the antitype.

On the other hand, Matthew, speaking of the events of the Thursday, ch. 26. v. 17. calls it *the first day of the feast of unleavened bread*. Mark useth the same expression, ch. 14. v. 12. and farther says that it was *the day when they killed the passover*. Luke also calls it the day *when the passover must be killed*, ch. 22. v. 7. They likewise all of them expressly say, that on the same day *they made ready the passover*, Matt. 26. v. 19. Mark 14. 16. Luke 22. 13. and on the evening of that day Jesus and the twelve Apostles sat down to supper, which, from what went before, it is impossible not to understand of the paschal supper. Luke also represents him as saying, during that supper, ch. 22. v. 15, *With desire have I desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God*. From which we could not but take it for granted that he had then eaten of the passover for the last time.

At the same time none of the evangelists give the least hint of there being two days on which the passover might be killed,
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which some have supposed, one for the people of Galilee, and the other for the inhabitants of Jerusalem. Besides that the law expressly fixes the killing of the paschal lamb to one particular time, viz. the evening of the fourteenth day of the first month.

I own I am clearly of opinion, that our Lord eat the passover at the precise time appointed by the law, and the same day on which the rest of the Jewish nation celebrated that feast. Indeed, I do not see how he that came *to fulfil all righteousness* should do otherwise; or if he had, that the Jews, who were so attentive to his conduct, would not have made it an article of their charge against him; especially, considering how ready they were to cavil at him for his neglecting to observe their superstitious ceremonies, those for which they could not alledge the authority of Moses or the law: besides it cannot be supposed that any person would have been suffered to transgress the law so publicly as this must have been done.

Dr. Macknight, without seeming to have attended to these considerations, is very decisively of a contrary opinion; maintaining that our Lord anticipated the legal time for eating the passover. He says, p. 94, that the lambs for the passover being by far too numerous to be killed by the priests and Levites, in the short space of time appointed for that service by the law, the people were allowed to perform this service themselves; and, in proof of this, he rightly quotes two passages of Philo; but he did not consider that, though the people were allowed to kill the paschal lambs themselves, they were not allowed to do it when or where they pleased.

We find in Josephus, that it was the universal custom that all the lambs should be killed on the same day, between the hours of nine and eleven, and only in the court of the temple. See also Reland's *Jewish Antiquities*, p. 269. and in one of the
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very passages that Dr. Macknight quotes from Philo, he overlooks an expression which would have satisfied him, that he was quite mistaken in the inference which he drew from it; for in the very passage in which he says the people killed the paschal lambs, without waiting for the Priests, De Decalogo, p. 766, he likewise says that he did it *in crowds*, *ὄχλοι πονοῦνται αὐτῶν χάριτος* τὰς ἡμέρας αὐτῶν ἐκ ἀναμενέειν; and Josephus, *de Bello Judaico*, Lib. vi. Cap. 9, shows how a computation was made of the number of people assembled in Jerusalem at the time of the passover, by the number of lambs which were killed between the hours of nine and eleven; which would have been no *datum* at all for this conclusion, if every person had been allowed to kill his lamb privately, when and where he pleased, without any public inspection. This would also have been contrary to the most fundamental principles of the Jewish ritual, in which every thing was public, in order to guard against different customs, and abuses.

I therefore take it for granted, that the account of Matthew, Mark, and Luke is strictly just, and that we have misunderstood those expressions in the gospel of John which have led many to entertain a different opinion. In numbering the days before the passover I suppose him to have reckoned from the 15th day of the month, which, indeed, was properly *the feast day*, being the feast of unleavened bread, and a day of holy convocation; and it must have been lest they should defile themselves on that day, that the Jews refrained from going into the Roman Judgment-hall; though I own I should not have expected that he would have expressed this by saying, ch. xviii. v. 28, *that they might eat the passover*.

It is true that the Friday is called *the day of preparation*, Matt. xxvii. 62, Luke xxiii. 5, 6, John xix. 42, but neither in the law of Moses, nor in any other authentic account of the passover, is there any mention of such a day preceding the
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fourteenth of Nisan; and it appears from Mark xv. 42, that the word *παρασκευη* is of the same meaning with *παρασκευαζον*, and now when even was come, because of the preparation, that is the day before the sabbath. When therefore the Friday is called the preparation of the passover, John xix. 14, the meaning can only be, that it was that preparation for the sabbath which fell in the paschal week.

Mr. Mann accounts for the difference between John and the rest of the evangelists, by supposing, with Scaliger, that it was the custom with the Jewish priests, before the ruin of the second temple, to carry over the new moon of Tifri, or Nisan, in certain cases, to the day following, to prevent two holidays coming together; but that this rule being, in the time of our Saviour, of no long standing, was not universally observed; so that he kept the passover on the Thursday, according to the law of Moses, and the Jews, according to their own rule, on the day following. See his *Dissertations*, p. 191. But I believe no instance can be produced of any order of the Jewish high priests, respecting the regulation of the year and of the festivals, not being universally observed, or of any difference of customs among the Jews on such a ground.

§ 6. *Of the Transactions of the Wednesday in the Passion-Week.*

There is no particular transaction of our Lord's recorded for the Wednesday of the passion week. For Matthew expressly says, that all the discourses in the temple and about it were finished two days before the passover, which he always places on the Thursday. It should seem, however, that the final agreement between the high-priests and Judas was made on the Wednesday. For this transaction is related by Matthew and Mark immediately after their account of our Lord's discourses
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above mentioned, and before the events of the Thursday following, Matt. xxvi. 14, Mark xiv. 10. Tradition also favours this supposition. For Wednesday is said to have been an ancient fast, in commemoration of the treachery of Judas. See Pilkington. Luke relates this transaction as immediately preceding the events of the Thursday. Luke xxii. 3—6.

§ 5 *Of the Supper at which Jesus washed his Disciples Feet.*

Pilkington, and many other harmonists, contend that the supper at which our Lord washed his disciples feet was not the same with that on which he eat the passover, but one preceding it, at Bethany, and probably the same with that on which Mary anointed him. But it is evident from John, that our Lord foretold Peter's denial of him on the same night on which he washed his disciples feet; so that we are obliged to suppose that our Lord foretold this event twice, and nearly in the same words; which, accordingly, some suppose. But I think it extremely improbable, that, after the very solemn manner in which our Lord had foretold this event once, Peter should deliberately give him a second occasion of doing it, by repeating the same solemn assurances of his fidelity and attachment the day following.

It is evident that there is no place in the gospel of John, in which we can suppose that any thing intervened between the supper on which our Lord washed his disciples feet, and the scene in the garden, but at the end of the fourteenth chapter, where it is said, *Arise, let us go hence*, which is therefore supposed by some to have been spoken at Bethany, and that what follows was delivered after the passover the next day. But these words might have been pronounced by our Lord upon their rising from the table only. And this is the more natural

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supposition, as there is no other mark of the time of the ensuing discourse, which is introduced exactly as it would have been on the supposition of their rising from the table, and our Lord's continuing the discourse either in the same house, or in the open air, on their way into the garden. The very next words after *arise, let us go hence*, are, *I am the true vine, and my father is the husbandman, &c.* Whereas John is particularly careful to note the time and place of all the events and discourses that he relates.

It is said (Pilkington, p. 50) that the construction which the disciples put upon our Lord's saying to Judas, *What thou doest, do quickly*, viz. that he was intimating to him to *buy what they needed against the feast*, implies, that some time must have intervened between that supper and the passover. But the feast continued a whole week.

It is also alledged that it could not properly have been said that *from this time Judas sought an opportunity how he might conveniently betray Jesus, in the absence of the multitude*, unless it had been on some day before the Thursday. But this is not said by John, but by the other evangelists, who date the treacherous design of Judas from the time that our Lord reproved him for his censure of Mary. John only says that, *after the sop Satan entered into him*, and that *when he had received it he went out, it being then night*. But it might have been said more emphatically at this time, though, in fact, Satan or his base designs, had entered into him before.

SECTION

SECTION XVI.

Observations on the Order of Events from the Examination of Jesus before the High-Priest, to the Conclusion of the History.

§ 1. *Of the Insults which Jesus received at the House of the High-Priest.*

LUKE speaks of the denial of Peter, and the insults which Jesus received at the house of the high-priest, as preceding the assembling of the chief priests to examine him, and his confession that he was the Christ. This assembling and examination, he says, were *when it was day*, xxii. 66. Matthew expressly says, that the insults were after his examination, xxvi. 67. Indeed, both Matthew (xxvii. 1.) and Mark (xv. 1.) speak of an assembly of the chief priests when it was day; but this was after his examination, and was only for the purpose of consulting among themselves in what manner they should get their sentence put in execution; and therefore they make no mention of Jesus being brought before them at that time. The resolution which they came to at this second meeting, was to carry Jesus bound to Pilate, which they did immediately.

§ 2 *Of the Circumstances attending Peter's Denial of Jesus.*

There is a pretty considerable variation in the accounts which the different evangelists give of the circumstances attend-

ing Peter's denial of Jesus. According to Matthew, our Lord told Peter, that *before the cock crew, he should deny him thrice*, xxvi. 34. And he represents him as denying him three times distinctly, before the cock crew; the two first times at the interrogation of two different women, and lastly, of those who were *standing by*. xxvi. 69—75.

Mark says, that our Lord told Peter, that *before the cock crew twice, he should deny him thrice*, xiv. 13. And he represents the first cock crowing after the first denial. The two first denials, according to this evangelist, were occasioned by the interrogations of the same woman, and the third, by that of the flanders by. xiv. 65—72.

Luke, like Matthew, says that Jesus told Peter, that *before the cock crew he should deny him thrice*; xxii. 34, but he represents the first denial only as occasioned by the interrogation of a woman, and the second and third at that of two different men. He also mentions the circumstance of our Lord's *looking at Peter* after the crowing of the cock, as if that alone had not been sufficient to awaken his recollection, xxii. 25—62.

John says, that Jesus told Peter, that *before the cock crew he should deny him thrice*, xiii. 38. and he says that the first denial was at the interrogation of a woman who kept the door, on his entrance (for it is mentioned before the fire is spoken of) the second time at that of several persons who were warming themselves, and the third time at that of a relation of the man whose ear was cut off, and who alledged that he had seen Peter in the garden.

It seems probable that Matthew and John, who heard Jesus, and who were present when Jesus foretold the denial of Peter, have given the true account with respect to the number of cock
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crowings, and that the second crowing of the cock was an addition, which the opposition of *twice* and *thrice* might, perhaps, recommend to those persons from whom Mark (who was not present) had his account. Matthew and John, however, differ with respect to the persons who interrogated Peter. Matthew also mentions no interrogation till after the insults which Jesus met with; and yet having probably heard something of his being interrogated at the door, he speaks of his going to the door afterwards, and being then interrogated the second time.

The account of John, who was in the house at the time, may certainly be depended upon as the most exact, especially as he had seen those of the other evangelists. John makes no mention of Jesus's looking on Peter.

§ 3 *Of the Circumstances which attended the Resurrection of Jesus.*

Much has been written by several modern divines, on the harmony of the different accounts which are given by the four evangelists, of the circumstances attending the resurrection of Jesus; and I believe it may be *possible* to draw up a narrative, which shall comprize all the different accounts, and be consistent with itself; but to me it is evident, that if the different writers had had exactly the same ideas of the circumstances attending that event, they would not have written as they have done concerning it.

Matthew says (xxviii. 1, &c) That Mary Magdalene and the other Mary went, at the break of day, to see the sepulchre, but an angel had rolled away the stone, and sat upon it. The angel bade them tell the disciples that Jesus was risen from
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the dead ; and as they were making haste to deliver that message, Jesus himself appeared to them, and they fell down and held him by the feet, but he bade them go and tell his disciples to meet him in Galilee.

Mark says (xvi. 1, &c) That, at sun rise, Mary Magdalene, Mary the mother of James, and Salome, going to anoint the body of Jesus, found the sepulchre open ; and going in, saw a young man sitting on the right hand, who told them that Jesus was risen, and bade them tell his disciples to meet him in Galilee. Afterwards this evangelist informs us that Jesus, having risen early in the morning, appeared first to Mary Magdalene, who went and informed the disciples, but was not believed by them.

Luke says (xxiv. 1, &c) That many women who had followed Jesus from Galilee, and others with them, going with spices, found the stone rolled away ; and going into the sepulchre found not the body of Jesus ; and that while they were in doubt, two men stood by them, who said that he was risen ; and that they went and told the disciples, who did not believe them ; but that Peter ran to the sepulchre, and seeing the grave cloaths, wondered very much.

John, who is the most circumstantial in his relation, says, (xx. 1. &c) That while it was yet dark, Mary Magdalene went to the sepulchre ; and upon seeing the stone taken away, ran to inform Peter and John. Upon this, these two disciples ran to the place, and finding the cloaths only, returned ; but that Mary, who stood without, and wept, on looking into the sepulchre, saw two angels, sitting one at the head, and the other at the feet, where the body had lain ; and while she was asking them concerning the body, Jesus himself appeared to her, and bade her go and tell his disciples that he was risen.

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To me it appears not very easy to suppose that these different accounts were written by persons who had precisely the same ideas of the events, and of the order of them; but the variations are such, that it is not worth the while of any friend of christianity to take pains to reconcile them. After considering and comparing all these accounts, my own ideas of the affair are as follow.

The stone was rolled away from the sepulchre, Jesus rose, and the guard were dispersed, some time before day-break. Presently after, the women came with their spices, intending to embalm the body; but recollecting that the stone was too large for them to remove, they were at a loss what to do; when they were surprized to find it already rolled away, and the body gone. Being exceedingly astonished at this, they dispersed themselves to different places, to inform the disciples of what they had seen; for it is not at all probable, that, in their present state of fear and consternation, they were all together. Mary Magdalene went to Peter and John, who immediately ran to the sepulchre, followed by Mary herself; but staying longer than they did, and looking into the sepulchre, after they were gone, she saw first the two angels, and then Jesus himself.

Supposing the other women not to have quitted the garden, but to have waited for the return of Mary Magdalene, we may allow that they also were favoured with an appearance of Jesus to them, presently after the appearance to Mary, and before they had quitted the garden, when they were all permitted to embrace his feet, according to Matthew.

By this time, it is probable, that most of his disciples were got together, in consequence of the news they had heard, when Mary joined them, and informed them that she had seen Jesus
himself,

himself, but they gave no credit to her. Some time the same day, when the disciples were separated, Jesus appeared to Peter alone, Luke xxiv. 34. who upon this, probably assembled as many of the disciples as he could, to inform them of it. After the appearance of Peter, our Lord joined the two disciples who were going to Emmaus, and discovered himself to them; upon which they immediately returned to Jerusalem, and going to the place where the disciples were assembled, were informed by them that Jesus had appeared to Peter; and while they were giving an account of the manner in which he had made himself known to them also, Jesus himself appeared to them, and eat with them. Thomas, being informed of this, would not believe; but that day seven-night, Jesus appeared to them when Thomas was present, and was fully satisfied. After this, all the disciples went to Galilee, where Jesus was seen by them, and the other disciples, many of whom resided in Galilee; and returning to Jerusalem, he ascended to heaven in the presence of many of them, from the Mount of Olives.

I take it for granted, that John would not have given so circumstantial an account, as he has done of the manner in which the resurrection was first notified, if it had not been for the sake of being more exact than the other evangelists had been. I have, therefore, followed his account, and think that the variations in the other evangelists, which cannot be easily reconciled with it, must be ascribed to their being misinformed, and mistaken concerning them. But they are things of no moment, so that the variations with respect to them, serve to make the general account of the resurrection the more, and not the less credible.

All the evangelists, except John, represent the women as having seen the vision of angels before any of them had been
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with the Apostles, but the account which John gives, makes the discovery of the resurrection more gradual and pleasing. It is also to be observed, that the manner in which they describe this vision is remarkably different.

The reader will find much light thrown upon the history of the resurrection in a quarto pamphlet of Dr. Lardner's, intitled; *Observations on Dr. Macknight's Harmony of the four Gospels, so far as relates to the History of our Saviour's Resurrection.* Dr. Macknight has made such a number of arbitrary and improbable suppositions relating to this part of the gospel history, that, instead of succeeding in his attempts to reconcile the different accounts of it, the unwarrantable liberties he has taken with it do, as Dr. Lardner observes, exceedingly *perplex and pervert the history, which must be of bad consequence.* No history, he observes, p. 16, *can stand such treatment.* My account of the order of the events agrees very nearly with that of Dr. Lardner, though it was written without consulting his. We differ in this, that he thinks all the writers had precisely the same ideas of the order of the events, which to me does not appear probable.

ADDITIONAL ARTICLES. (a)

§ 1. *Whether Judas Iscariot partook of the Lord's Supper, considered.*

It appears from John (xiii 30) that Judas left the company of the rest of the disciples immediately after receiving the sop which Jesus gave him. So that if (as seems to be the opinion of most critics) the eating of the sop, which was dipped in the dish, belonged to the paschal supper, Judas did not partake of the Lord's supper which followed it. But it should seem

(a) The two following articles ought to have been introduced before, but were accidentally misplaced.

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from Luke (xxii. 21) that Judas was with them both at, and after the institution; for immediately after the account of this ordinance, and of Christ's saying, "This cup is the New Testament in my blood, which is shed for you;" he adds, "but behold the hand of him that betrays me is with me on the table," &c. So that if we had no other account of this transaction but that of Luke, we could not have entertained the least doubt, but that Judas received the Lord's supper along with the other apostles.

In Mark xiv. 18, words similar to these last in Luke "Verily I say unto you, one of you which eateth with me shall betray me" are interposed between the account of eating the passover, and that of the institution of the Lord's supper; so that, according to this writer, Judas might, or might not have been present at it; but it rather coincides with the account of John, for it cannot be supposed, that Judas would stay in the company after being so particularly pointed at.

The order of narration is the same in Matthew (xxvi. 21) as it is in Mark, and as this writer represents Judas himself as asking, among the rest, whether he himself was the person that was hinted at, and says that our Lord expressly told him that he was the person; it is still more difficult to conceive that, according to this account, Judas should stay till after the institution of the Lord's supper.

Is it not probable, upon the whole, that Luke, who was not present at this scene, but had his relation from other persons, was mistaken in his conception of this transaction, and that he wrote with the idea, which the perusal of his history necessarily conveys to his readers, *viz.* that Judas was present at the celebration of the Lord's supper, and partook of it along with the other disciples? Do not Matthew and John clearly suppose the contrary, and as they were themselves present at the transaction, is it not more probable that their account is most to be depended on?

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Some may think it more probable that Luke, notwithstanding what has been observed, might have had a just idea of the order of these transactions, but might purposely transpose them, with a view to bring together his accounts of the two questions that were agitated among the apostles at that meeting; one of which was prior to the celebration of the Lord's supper, *viz. which of them should betray him*; and the other posterior to the institution, *viz. which of them should be the greatest*; for after having related the former, he introduces the latter as in connection with it, *and there was also a strife among them, &c.* But it may be replied, that these two debates had no sort of connection (if indeed the former can be called a *strife*, or debate) and therefore did not require to be brought together, especially at the expence of historical truth.

• Grotius supposes, that the sop which Jesus gave to Judas, did not belong to the paschal supper, but that it was the bread which he brake, and distributed to them in the institution of his own supper, dipping, or putting his hand into a dish that contained it, every time that he gave any of them a piece. So that this great man would, in a manner, reconcile the account of the evangelists upon the supposition that Judas did receive the bread in the Lord's supper, but not the wine.

Dr. Macknight supposes that Judas partook of the Lord's supper, which, he says, might take up a quarter of an hour, though he is said to have gone out immediately (εὐθὺς) after he received the sop belonging to the paschal supper, and though he had been so particularly pointed out as the betrayer of his master. But it fits easier upon my mind to suppose one of the evangelists to have been mistaken, in a thing of so little consequence, than to reconcile them in this manner.

Mr. Wait thinks that the Lord's supper was introduced in the middle of a common supper, which he supposes followed the celebration of the paschal supper, and that Judas partook of them all, along with the rest of the disciples. But what reason is there to suppose that the Jews had any other supper besides the paschal lamb itself, no part of which was to be left till the morning? Besides, is not the supposition of an interruption in this supposed common meal, for the sake of instituting the Lord's supper, very unnatural? And what is gained by reconciling the histories of the evangelists at such an expence of probability?

§ 2. *Of the Time when Jesus foretold Peter's Denial of him.*

It is not easy to fix the time when Jesus foretold Peter's denial of him. Matthew says (xxvi. 31) that it was after they had set out to go to the mount of Olives; and Mark (xiv. 26) relates the facts exactly in the same order. But according to Luke, xxii. 31—39, the discourse concerning Peter's denial of him was previous to their going to the mount of Olives; and John relates the discourse concerning Peter and several others, before he says, xiv. 31. *Arise, let us go hence.* John is so very circumstantial in relating all the transactions towards the close of our Lord's history, that I prefer his account, though it is not favoured by Matthew.

Some suppose that, notwithstanding the words of John, last quoted, our Lord did not leave the place where he spake them; because in xviii. 1. it is said, that *when he had spoken these words, viz. the prayer for his disciples, &c. he went with his disciples over the brook Cedron.* But I do not see for what purpose the evangelist would have mentioned our Lord's saying, *Arise, let us go hence,* if they had not actually gone; and I see

no difficulty in supposing, that, as it was night, probably very still, and certainly moon-light, Jesus might discourse as he went along, at least that he might stop at some place without the town, and before he went over the brook.

S E C T I O N XVII.

A Computation of the Time that was necessary for the Purpose of Christ's Ministry.

THE greatest objection that can be made to the hypothesis, of our Lord's ministry having continued no longer than a year, or a year and a few months, arises from the supposed impossibility of crowding the business of the evangelical history into so small a compass. The more effectually to answer this objection, I shall briefly go over the whole history of Christ, and collect all the *notes of time* that I can find in it. This I did at first, in order to judge of the *possibility* of the scheme; but the result of my observations convinced me of the great *probability* of it, independent of all other arguments. For when I found that every thing related of the public ministry of Christ fell with ease within these limits, I was sensible that more time would have been both unnecessary, and an incumbrance to the scheme. Whether this kind of evidence will have the same weight with my reader, I cannot tell. I shall lay before him the result of my observations, that he may judge for himself.

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We have no date from the history of the gospel to determine the time of the year when John began to preach, or when Jesus was baptized. Jerom, Eusebius, and Origen^{es}, fix the time of Christ's baptism to the seventh of January, which seems to have been an old tradition. See *Pilking-ton's Chronological Dissertations*, N^o. 55, Notes, p. 9. This writer supposes that John began his ministry in September, when the wilderness could furnish neither locusts, nor wild honey.

It can hardly be supposed, for the reasons given in a preceding section, that after the first passover (which, I suppose, to have fallen on Tuesday the 30th of March, that year) Jesus spent more than one sabbath in Judea, before his arrival in Galilee. Where he spent that sabbath (the 3d of April) is not said; but as all the known events that intervened between this sabbath and that which he spent at Capernaum, are his journey through Samaria, two days stay at Sychar (which, agreeably to a mode of speaking usual in the scriptures, may, perhaps, only mean part of two days, or little more than a night) and his interview with the nobleman at Cana, we may well suppose that this last mentioned was the 10th, and that he arrived at that place on the day before, when he called Peter and John, &c.

This was the sabbath on which Jesus healed the demoniac in the synagogue, and Peter's wife's mother at Peter's own house, with many other sick persons; which gave rise to his very great fame in that place, Mark i. 28; so that, in order to avoid the prodigious concourse of people that crowded to him upon the occasion, he retired early the next morning (Sunday the 11th) into the neighbouring desert, whither his disciples resorted to him, and from whence he visited the places in that district.

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On this excursion from Capernaum, it appears from Mark 1. ii. that he was absent only *a few days*. Now if we admit these few days to be a week; which is more than sufficient, considering that we have no account of any intervening events, except the sermon on the mount, and the cure of the leper, we may fix his return for the Sunday following, or April the 18th. Allowing one day more, it will be Monday, April the 19th.

The day on which the disciples plucked the ears of corn, I suppose to have been the next sabbath, as the transactions will easily admit of it; for, excepting the time that was taken up in crossing the sea of Tiberias, and returning to Capernaum, we have no events, but what are expressly confined to two or three days.

Immediately on his entering Capernaum, he healed the Centurion's servant, and the very *next day*, Luke vii. 11, (Tuesday the 20th) he was at Nain, where he raised the widow's son. I can hardly help thinking, but that Jesus did not perform this journey on foot; for it seems to have been about twenty miles, which is rather too far for him to have walked conveniently. It is an objection, however, to this supposition, that *many of Jesus's disciples and much people* are said to have gone with him, Luke vii. 11. There is a great difference, indeed, in the maps of the Holy Land, with respect to the situation of Nain. In some of them it is placed to the East, and in some to the West of Nazareth; though most of them place it to the East. According to both it was about the same distance from Capernaum; but according to the latter it was more conveniently situated for crossing the sea to Gadara; being about half way between Nazareth and the southern part of the sea of Galilee.

I conclude, that very little time elapsed between Jesus's return to Capernaum, and his crossing the sea to Gadara, because Matthew connects these two events together, saying, viii. 18.
that,

that, *when he saw great multitudes he went to the other side of the sea.* Admitting that he set out from Nain early the next morning (Wednesday the 21st) in the same mode of travelling in which he had come to Nain, he might easily have got to the other side of the sea before night. The storm they met with may as well be supposed to have quickened, as to have retarded their passage; and probably it was not of long continuance, as they would naturally awake Jesus on the first apprehension of danger. That sea is but about five or six miles over in that place, so that the navigation of it could not, in general, exceed an hour.

Considering the reason why Jesus had just left Capernaum, *viz.* the croud, it is not probable that he would stay long in Nain, after so illustrious a miracle as he had performed in that place. It is expressly said, that *much people of the city* attended the funeral, that this miracle occasioned a *rumour of him to go throughout all Judea, and throughout all the region round about.* Luke vii. 17.

On the other side of the sea, it is evident, that our Lord made but little stay. The demoniac met him immediately on his landing, Mark v. 2, and as soon as ever the cure was performed, and the swine drowned, in consequence of it (which events followed close upon one another, Mark v. 13) the people of the country urged him to depart.

Upon the supposition that he landed in the evening, he might set sail again about sun-set; and as the moon was about the last quarter, there would be no difficulty in reaching Capernaum before morning (Thursday the 22d) the distance being only twelve or fifteen miles. So that the events of the busy day on which he called Matthew, might happen on that very day; and then we shall be at a loss how to dispose of Jesus till the sabbath

sabbath following, on which the disciples plucked the ears of corn. If, therefore, any of the preceding events seem to be too crowded, we may suppose that he arrived at Capernaum on the Friday.

I see no reason to suppose, with some, that the entertainment which Matthew made for Jesus, mentioned Matt. ix. 10. and Luke v. 29. was on a different day from that on which that apostle was called. The very next words that follow the account of Matthew's rising and following Jesus are, *And as he was at meat in the house.* Luke, indeed, supposes, that Matthew made *a great feast* on purpose for him; but it might be a day on which he expected some of his friends, and was already prepared: or, supposing that this feast was made on purpose to entertain Jesus, we have room enough for it. Our Lord might land at Capernaum early in the morning, and, after healing the sick of the palsy, be walking by the sea side, and call Matthew long before noon; so that before evening there was time enough to make any entertainment, and invite his friends. During that entertainment was the discourse with the disciples of John, and during that discourse Jairus waited upon Jesus; and the raising of his daughter, healing the woman who had the bloody issue by the way, giving sight to two blind men, and curing a demoniac, comprise all the remaining events of the day; and they are no more than might easily fall within the compass of a day. Admitting, however, that these events took up two days, it appears that we have even three days for them.

As to Matthew's *accompts*, which have been urged by some; they might for any thing that we know, have been settled in an hour. Perhaps, having just made his payments, they required no settling at all; or that business might have been done by means of a friend. The story is so told, that we cannot but

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suppose, that Matthew became a follower of Jesus from the very day on which he was called. The sons of Zebedee immediately left their father, their nets, and every thing, and followed Jesus forthwith; and why should we allow Matthew any longer respite?

If, with Luke, we suppose the sabbath on which Jesus healed the man who had the withered hand, not to have been the same with that on which the disciples plucked the ears of corn (though I think it most probable that they were the same, see p. 119) we shall not be in the least embarrassed with respect to this Harmony; for as this Evangelist mentions no events as happening between these sabbaths, and gives no note whereby we can fix the time of them, we may suppose that they were mentioned in the same place, because the transactions in them were similar, and not because they were contiguous. We may, therefore, suppose that one of the sabbaths was the 17th of April, the 8th or 15th of May, or, indeed, any sabbath during our Lord's stay in Galilee.

If we consider the events that passed between this sabbath on which the disciples plucked the ears of corn, and on which Jesus healed the man with the withered hand, and the sabbath on which he was rejected at Nazareth, we shall not see the least reason to suppose that any other intervened between them, for we have no more *transactions* than are expressly limited to one day, and *hints* of what might require two or three.

Having incurred the violent resentment of the Pharisees, by the transactions of the last mentioned sabbath, Jesus retired into a desert place, whither the multitudes followed him, and he healed them, Matt. xii. 15. At this time, also, he set apart the twelve apostles, Mark iii. 13.

Admitting

Admitting that these things took up Sunday and Monday, Tuesday the 27th of May, will be the day on which he cured the blind and dumb demoniac, and held the discourse by the sea side, as recited in the preceding view of the Harmony. On Thursday, therefore, the 29th, he might set out for Nazareth, and reach it the next day.

From the sabbath on which he was rejected at Nazareth, May 1, to the feast of Pentecost, which was on Thursday, May the 20th, we have two weeks and five days, and no account of any transactions that took up more than three or four days, except the mission of the Twelve, which, as I have shown, p. 55, could not well take up much more than a week.

Supposing the mission to have been on Sunday the 2d of May, the return may be fixed for Sunday the 9th; and on the day following, Monday the 10th, Jesus might feed the five thousand, be seen walking on the sea that night, and hold the discourse concerning bread the day following, Tuesday the 11th.

As the moon changed on the 13th of this month, she would be then in her last quarter, and consequently give light in the morning, by which Jesus might be seen at a distance from the ship. But I do not see that the history necessarily requires the light of the moon. It is not said at what distance Jesus was seen from the ship, and it being then the fourth, or last watch of the night (Matt. xiv. 25) it must have been near break of day. Besides, the stars give more light in the clear atmosphere of Judea, than they generally do with us; and except in the rainy season, the nights are seldom cloudy, and it was harvest time.

Upon this supposition we shall be at liberty to defer the return of the Twelve till Thursday the 13th, and this will be the more

convenient, as it will allow just sufficient time for feeding the five thousand, and the discourse about bread, which, being delivered in the synagogue of Capernaum, was probably on the sabbath following.

If I have acquitted myself to the satisfaction of my reader in the computation of time for the preceding part of the history, it must, I imagine, be allowed, that every difficulty attending the hypothesis I am endeavouring to support, is surmounted, as far as it depends upon this computation; since, in the remainder of the history, we have fewer facts, and much more time for them. Indeed, it might be expected, that the sacred historians would be more circumstantial in their account of the first part of our Lord's ministry. The events of it, being all new and extraordinary, would make a deep impression on their minds; and each of them, having related an event or discourse of any kind, would have little inducement to relate another that was similar to it, and that occurred later in the history. But the last events in the history, being much more striking and important than the rest, are related with great particularity by them all.

From the feast of Pentecost to the feast of Tabernacles, which was on Friday the 24th of September that year, was eighteen weeks; whereas the events belonging to this interval cannot be supposed to have taken up one half of them.

It doth not appear that Jesus made any long stay at Jerusalem at this feast. The reason that is given why he did not chuse to *walk in Judea* at that time was, that the *Jews sought to kill him*; and that resolution was formed on the first sabbath after the feast, when he cured the impotent man at the pool of Bethesda.

The

The first event upon record after Jesus's return to Galilee is his discourse concerning traditions. Supposing this to have been in the neighbourhood of Capernaum, his journey from thence to the coasts of Tyre and Sydon, being about 60 miles, might take a fortnight or three weeks. As he made this journey in a private manner, which we may infer from his hope of not being known when he entered into a house, at the end of his journey, Mark vii. 24, (an expectation which he could not have formed, if he had travelled by slow stages, preaching and working miracles all the way) and as he is not said to have done any thing in that country, besides curing the daughter of the Syrophenician woman, we may conclude that the whole excursion could not have taken up more than the time above mentioned.

After his return we find him travelling through the coasts of Decapolis, on the eastern shore of the sea of Tiberias, where he cured one man who had an impediment in his speech, and another who was blind. As this whole territory did not exceed twenty miles in length, we may allow a week or a fortnight for this progress, at the end of which, being in a desert place, where the multitude had been with him three days, Mark viii. 2. (*i. e.* probably two nights and part of three days) he again fed them by a miracle.

Immediately after this event Jesus went by ship to the parts of Dalmanutha, Mark viii. 10, or Magdala, Matt. xv. 39, on the same side of the sea, where he discoursed with the Pharisees concerning the sign from heaven. After this he crossed the sea, and at Bethsaida cured a blind man. For these events a week may certainly be deemed more than sufficient.

The next journey we have an account of is to Cæsarea Philippi, about forty miles; when, on the way, he began to foretell

foretell his sufferings, which is expressly said to have been six days before the transfiguration, Matt. xvii. 1, on a mountain near Capernaum. If we allow a fortnight for this excursion, we shall have found events for no more than six or eight of the seventeen weeks that he was in Galilee at this time, allowing one week for his journey to and from Jerusalem. For from the transfiguration to our Lord's taking his final leave of Galilee, nothing is said to have happened but the cure of the demoniacal child at the foot of the mount, and some discourses at Capernaum in that neighbourhood. However, as Jesus did not set out for this feast till after his brethren were gone up, John vii. 3. and did not arrive at Jerusalem till about the middle of it, v. 14. (going, perhaps for the greater privacy, by the country beyond Jordan, Matt. xix. 1.) we may allow a few days more for his stay in Galilee at this time.

A very few days might suffice for all that passed at Jerusalem at the feast of Tabernacles, as it consisted chiefly of discourses with the Jews, related in the eighth and ninth chapters of John.

What passed between this feast and the feast of Dedication, nine weeks afterwards, we are no where informed; so that to fill up this chasm, I have been obliged to insert in this place all those discourses and incidents mentioned by Luke, which I did not know how to dispose of better. It is probable, that the manner in which our Lord passed his time in Judea was so similar to the preceding part of his ministry in Galilee, that the evangelists, who all appear to have studied conciseness, thought it superfluous to relate the particulars. There is, however, an absolute silence in all of them from this time, till within a few weeks before our Lord's death; except that John only mentions a few particulars of what passed at the feast of Dedication, ch. 10. and the resurrection of Lazarus.

All

All that is said to have passed between the feast of Dedication and the last passover, an interval of more than sixteen weeks, are the discourses beyond Jordan, the journey from thence to raise Lazarus, the retreat to Ephraim, and the last journey through Jericho to Jerusalem; all which can hardly be supposed to have taken up four weeks.

It is by no means necessary for me to go over the remainder of the history, as all Harmonists are agreed with respect to the time in which it was comprised, though they differ in their arrangement of particular facts. Not but that a review of the history of the last week before our Lord's death, would be favourable to the hypothesis I am endeavouring to support, as it would exhibit a scene of much more business than I have had occasion to bring into any two weeks before.

It certainly appears, upon the whole, that one year was abundantly sufficient for all the events recorded in the evangelical history. No person, reading Matthew, Mark, or Luke, could possibly have imagined that they took up more; and every thing is perfectly easy in John, admitting the transposition of one chapter, the present connection of which evidently shows it to be out of its proper place; and the interpolation of the word *passover* before *feast of the Jews*; a mistake so easy, in some early transcriber (by taking into the text a marginal illustration of some person, who rashly supposed the *passover* was the feast referred to) and so much like other mistakes, that are generally supposed to have been made, since these books came from the hands of the original writers, that a much smaller advantage than is here proposed by it would justify us in admitting it. In fact, other critics have admitted it for different, and less weighty reasons. There are persons, however, who would not alter the present copies of the New Testament, though they were obliged to suppose, that the public

lic ministry of Christ lasted *forty* years instead of *four*, which is the general hypothesis.

I shall conclude this section with observing, that, according to the preceding disposition of our Lord's history, we have an easy plan of his public ministry, and observe a pretty equal distribution of his labours, to instruct and convert the people of the Jews. For almost all the former half of the year was spent in Galilee, and the latter in Judea.

Galilee is a country of about forty miles in length, lying East and West, and about fifteen, or in some places twenty miles in breadth. Cana is situated in the Western part of it, Nazareth about the center, and Capernaum in the East. This part of the country was, probably, the most populous, being situated upon the sea of Galilee, which employed a great number of ships.

Our Lord spent all the early part of his life at Nazareth; but probably was not conspicuous. He began to work miracles at Cana in the West, but presently, leaving that place, he spent the first part of his public preaching in the more populous country, about Capernaum, in the East; after he had opened his commission, as we may say, in Judea, and especially in the parts near Jordan, where John had borne witness of him, and pointed him out to the people.

During the first weeks of his preaching in Capernaum and the neighbourhood, he was closely attended by his disciples, who may be supposed not to be yet qualified to preach themselves. But before he left Galilee for that time, he removed to Nazareth, and its neighbourhood, where the people must have been in some measure prepared to receive him; and not having much time to spend there, he sent out the twelve apostles,

two

two and two, to assist him in going over that part of the country, which seems to have been but thinly inhabited.

After Pentecost our Lord made a progress through *Trachonitis*, and to the utmost northern boundary of the land of Canaan, towards Tyre and Sydon. During this part of his stay in Galilee, it is not improbable but that his disciples might assist him in preaching the gospel, though it be not particularly mentioned.

Taking his final leave of Galilee, Jesus sent out seventy disciples, to preach in the larger country of Judea. He also several times visited the country beyond Jordan; nor was Samaria by any means neglected by him.

Upon the whole, all the country that was formerly possessed by the twelve tribes, may be supposed to have been pretty equally enlightened by the preaching of the gospel, and to have enjoyed nearly equal advantages, during the course of our Lord's public preaching.

JEWISH and JULIAN CALENDAR

F O R

The Time of the public Ministry of CHRIST.

A.D.		D.	H.	M.	Dominical Letters.
28	Full Moon in March	29	17	37	D. C.
29	—————	18	7	5	B.

1 Nisan 30 days.

Julian. Jewish.
March

17	1	
18	2	B EFORE the Passover in this month Jesus had attended the preaching
19	3	of John, had been baptized by him, had passed 40 days in the wilder-
20	* 4	ness, and had preached in Judea, probably both before and after his
21	5	return to Cana in Galilee, where he turned the water into wine; but
22	6	we have no particular account of any of his discourses.
23	7	
24	8	
25	9	
26	10	
27	* 11	
28	12	
29	13	
30	14	T HE PASSOVER. Jesus at Jerusalem performs many miracles not recorded,
31	15	and discourses with Nicodemus; after which he preaches and makes
April		disciples in the neighbourhood.
1	16	
2	17	About this time John is cast into prison.
3	* 18	
4	19	Jesus having given umbrage to the Jews by the disciples he made before
5	20	and after the passover, leaves that country to go into Galilee.
6	21	He discourses with the woman of Samaria, and arrives at Sychar.
7	22	Leaving Sychar he arrives at Cana, where he cures the son of a nobleman
8	23	of Capernaum.
9	24	Jesus calls Peter, James, and Andrew to attend him and enter Capernaum.
10	* 25	He cures a demoniac in the synagogue, and Peter's wife's mother at Peter's
		house.
11	26	Early in the morning he leaves Capernaum to preach in the neighbouring
12	27	towns; and during this excursion he delivers the sermon on the mount,
13	28	on his descent from which he cures a leper.
14	29	
15	30	

2 Yihar 29 days.

April		
16	1	
17	*	2
18	3	Jefus returns to Capernaum, and heals the Centurion's fervant.
19	4	
20	5	At Nain he raifes a young man to life.
21	6	He croffes the fea of Galilee, where he allays a ftorm, and on his landing cures a demoniac.
22	7	At Capernaum he cures a paralytic perfon, calls Matthew and dines with
23	8	him, cures a woman who had a bloody iffue, and raifes Jairus's daughter.
24	*	9 Jefus reftores a withered hand, after walking through a cornfield with his difciples.
25	10	He retires to a defert place and on a mountain fets apart the twelve apoftles.
26	11	
27	12	Jefus cures a deaf and dumb demoniac, difcourfes about the fin againft the
28	13	Holy Ghoft, his mother and brethren came to fpeak to him, and on the
29	14	fame day he delivers the parable of the fower, &c. from a fhip.
30	15	He goes to Nazareth.
May		
1	*	16 He preaches in the fynagogue, and is infulted.
2	17	He preaches in the neighbouring villages, and fends out the Twelve.
3	18	In the abfence of the Twelve the difciples of John came to him.
4	19	
5	20	About this time Jefus dines with Simon the Pharifee.
6	21	
7	22	
8	*	23
9	24	
10	25	
11	26	Jefus and his difciples hear of the death of John the Baptift, and retire out
12	27	of Herod's dominions.
13	28	The Twelve meet Jefus. He feeds the five thoufand, and walks on the fea.
14	29	Jefus arrives at Capernaum.

3 Sivan 30 days.

May		
15	*	1 He discourses in the synagogue concerning bread.
16		2
17		3 Jesus leaves Galilee to go to Jerusalem.
18		4
19		5
20		6 PENTECOST.
21		7
22	*	8 Jesus heals the infirm man at the pool of Bethesda, and discourses with the Jews concerning his mission. They seeking to kill him, he goes into Galilee.
23		9
24		10
25		11
26		12
27		13 He discourses with the Jews who had followed him from Jerusalem concerning traditions.
28		14
29	*	15
30		16
31		17
June		
1		18
2		19
3		20
4		21
5	*	22
6		23 In the neighbourhood of Sidon, Jesus cures the daughter of a Syrophenician woman.
7		24
8		25
9		26
10		27
11		28
12	*	29
13		30 Jesus travels through Decapolis, where he cures a man who had an impediment in his speech, and another who was blind.

4 Thammuz 29 days.

June

14 1

15 2

16 3

17 4

18 5

19 * 6

20 7

21 8

22 9

23 10

24 11

25 12

26 * 13

27 14 At the termination of the progress through Decapolis, Jesus feeds the four thousand.

28 15 He goes by sea to Dalmanutha, where he discourses with the Pharisees

29 16 about the sign from heaven.

30 17 He crosses part of the sea to go to Bethsaida, where he cures a blind man.

July

1 18

2 19

3 * 20

4 21 Jesus sets out on his progress through Cæsarea Philippi, in some part of which he begins to discourse about his future sufferings.

5 22

6 23

7 24

8 25

9 26

10 * 27

11 28

12 29

5 Abb 30 days.

July	
13	1
14	2
15	3
16	4
17	* 5
18	6
19	7
20	8
21	9
22	10
23	11
24	* 12
25	13
26	14
27	15
28	16
29	17
30	18
31	* 19
August	
1	20
2	21
3	22
4	23
5	24
6	25
7	* 26
8	27
9	28
10	29
11	30

Jesus is transfigured on a mountain near Capernaum; descending from which he cures a demoniacal boy, and on his arrival at Capernaum he discourses with his disciples about humility.

6 Elul 29 days.

August		
12		1 Of what Jesus did in this month we have no account.
13		2
14	*	3
15		4
16		5
17		6
18		7
19		8
20		9
21	*	10
22		11
23		12
24		13
25		14
26		15
27		16
28	*	17
29		18
30		19
31		20
September		
1		21
2		22
3		23
4	*	24
5		25
6		26
7		27
8		28
9		29

7 Tifri 30 days.

September

10	1	
11	*	2 The seventy disciples seem to have been sent out after Jesus had set out
12	3	on his journey to Jerusalem to the feast of Tabernacles. How long this
13	4	mission lasted does not appear.
14	5	
15	6	
16	7	
17	8	
18	*	9
19	10	
20	11	
21	12	
22	13	
23	14	
24	15	THE FEAST OF TABERNACLES. Jesus arrived late at this feast, and then
25	*	16 held the discourses with the Jews related John viii. and ix.
26	17	
27	18	
28	19	
29	20	
20	21	
October		
31	22	
2	*	23
3	24	
4	25	
5	26	
6	27	
7	28	
8	29	
9	*	30

8 **Marchezvan 29 days.****October**

10	1	Of what Jesus did in this month, and the whole of the interval between the
11	2	feast of Tabernacles and Dedication, we have no distinct account. It
12	3	seems most probable that in this place we are to place those discourses
13	4	and incidents which are related by Luke, and contained in Section 50, &c.
14	5	of this Harmony.
15	6	
16	*	7
17		8
18		9
19		10
20		11
21		12
22		13
23	*	14
24		15
25		16
26		17
27		18
28		19
29		20
30	*	21
31		22

November

1		23
2		24
3		25
4		26
5		27
6	*	28
7		29

9. Casleu 29 days.

November

8	1
9	2
10	3
11	4
12	5
13 *	6
14	7
15	8
16	9
17	10
18	11
19	12
20 *	13
21	14
22	15
23	16
24	17
25	18
26	19
27 *	20
28	21
29	22
30	23

December

1	24
2	25
3	26
4 *	27
5	28
6	29

THE FEAST OF DEDICATION. At this feast Jesus held the discourse with the Jews related John x, on occasion of which they seeking his life, he returned beyond Jordan.

10 Thebet 29 days.

December

7	1	Jefus being beyond Jordan, holds the difcourfe concerning the danger of
8	2	riches, &c. and bleffes the children that were brought to him.
9	3	
10	4	
11	*	5
12		6
13		7
14		8
15		9
16		10
17		11
18	*	12
19		13
20		14
21		15
22		16
23		17
24		18
25	*	19
26		20
27		21
28		22
29		23
30		24
31		25
January		
1	*	26
2		27
3		28
4		29

11 Sebat 30 days.

January

5	1	Of what Jefus did this month we have no account.
6	2	
7	3	
8	*	4
9		5
10		6
11		7
12		8
13		9
14		10
15	*	11
16		12
17		13
18		14
19		15
20		16
21		17
22	*	18
23		19
24		20
25		21
26		22
27		23
28		24
29	*	25
30		26
31		27
February		
1		28
2		29

12 Adar 29 days.

February

3	1	It was probably in this month that Jesus, being beyond Jordan, heard of the death of Lazarus, upon which he went to Bethany where he raised him from the dead. This miracle so much excited the envy and malice of his enemies that they renewed their designs upon his life, which induced him to retire to the desert of Ephraim in Judea.
4	2	
5 *	3	
6	4	
7	5	
8	6	
9	7	
10	8	
11	9	
12 *	10	
13	11	
14	12	
15	13	
16	14	
17	15	
18	16	
19 *	17	
20	18	
21	19	
22	20	
23	21	
24	22	
25	23	
26 *	24	
27	25	
28	26	
March		
1	27	
2	28	
3	29	

18 Nisan 30 days.

March

4		
5	*	
6		3
7		4
8		5
9		6
10		7
11		8
12	*	9 Jesus sups at Bethany when Mary anoints him.
13		10 He enters Jerusalem in triumph, purges the temple, and retires to Bethany.
14		11 He curses the fig-tree, and holds several discourses with the Jews in the temple.
15		12 The Greeks introduced to Jesus. The voice from heaven, and the prophecy concerning the destruction of Jerusalem.
16		13
17		14 THE PASSOVER. The Lord's supper instituted.
18 F.M.		15 Jesus is crucified.
19	*	16
20		17 He rises from the dead
21		18
22		19
23		20
24		21
25		22
26	*	23
27		24 Jesus appears to the apostles when Thomas was present.
28		25
29		26
30		27
31		28
April		
1		29
2	*	30

N. B. The full moon was on the 18th of March this year.

CHRONOLOGICAL TABLE

O F

CONSIDERABLE EVENTS,

From the Beginning of the Reign of HEROD to the Death
of CHRIST. (a)

Julian Period.	Before Christ.	
4674	40	HEROD declared king of Judea by the Roman Senate.
75	39	He takes possession of Galilee and Samaria.
77	37	Herod takes Jerusalem. Antigonus beheaded.
83	31	The battle of Actium, 2d of September.
84	30	Herod makes his peace with Octavian at Rhodes.
85	29	He puts his wife Mariamne to death.
87	27	The monarchy of the Roman empire, with the title of Augustus, conferred on Octavian, whence the Augustan æra commences.
92	22	Herod receives from Augustus <i>Trachonitis</i> , <i>Auranitis</i> , and <i>Batanea</i> , in addition to his former dominions.
94	20	He begins to rebuild the temple in the 18th of his reign reckoned from the death of Antigonus.
96	18	The building of the temple completed.
4701	13	Herod sets up Antipater against the sons of Mariamne.
		Titius made governor of Syria.
4	10	Herod having finished his work at Cæsarea, gives it that name in honour of Augustus Cæsar. He builds also Cypron, Antipatris, Phasaelis, and the tower of Phasael at Jerusalem.
5	9	Saturninus made governor of Syria.
6	8	Augustus takes the census of the Roman citizens at Rome. He corrects the Julian year, and gives his own name to the month August.
7	7	The enrolment of the Jews by Quirinius, who was afterwards governor of Syria. Jesus born.]

(a) As this table, though taken chiefly from PRIDEAUX, was filled up from DU FRESNOY, and the UNIVERSAL HISTORY, and these do not agree in all things; I do not pretend to vouch for any but the principal events, and such as are particularly connected with the history of Christ.

Jul. Per.	B. C.	
4708	6	Herod causes both the sons of Mariamne to be strangled. The Magi visit Jerusalem. Jesus carried to Egypt. Qu. Varus made governor of Syria.
9	5	A plot of Antipater against his father's life detected.
10	4	Antipater put to death, and five days after, a few days before the passover, Herod dies.
11	3	Archelaus succeeds Herod in Judea, Idumea, and Samaria. Herod Antipas in Galilee Perea, and Philip in Auranitis and Trachonitis, Paneas, and Batanea. Joseph and Mary return with Jesus out of Egypt, and settle at Nazareth.
12	2	Augustus banishes his daughter Julia.
13	1	Caius Cæsar, the elder grandson of Augustus, sent into Armenia, and A. D. Tigranes raised to the throne.
14	1	The commencement of the Christian æra according to Dionysius Exiguus.
15	2	Lucius Cæsar, the younger grandson of Augustus, dies at Marseilles.
16	3	Caius Cæsar, having received a wound in Armenia, dies in Lydia.
17	4	Tiberius is adopted by Augustus.
18	5	Jesus, being twelve years old, was examined by the Jewish doctors in the temple.
19	6	Archelaus being accused of male administration before Augustus, is banished to Vienne in Gaul, and Sulpicius Quirinius, is sent to be governor of Syria and to take the census in Judea, when Coponius is made Procurator. Great troubles ensued at Judea on this change.
20	7	Judas the Gaulonite raises an insurrection in Judea. The Samaritans pollute the temple with dead men's bones at the Passover.
21	8	Augustus makes laws to encourage marriage.
22	9	Tiberius, and Germanicus, reduce Batto, who had revolted in Dalmatia.
23	10	Marcus Ambivius made Procurator of Judea.
24	11	Salome the sister of Herod dies.
25	12	Tiberius admitted into partnership with Augustus in the empire.
26	13	Annius Rufus made Procurator of Judea.
27	14	Augustus dies at Nola on the 19th of August, and is succeeded by Tiberius in the whole empire. Silanus made governor of Syria.
28	15	Valerius Gratus made Procurator of Judea.
29	16	Germanicus defeats Arminius and the Germans. Herod Antipas builds Tiberias in honour of Tiberius.
30	17	Germanicus sent into the East. Twelve cities of Asia Minor overthrown by an earthquake.

Per. Jul.	A. D.	
473 ¹	18	Germanicus reduces Cappadocia, and Commagene to the form of Roman provinces, and settles the affairs of Armenia.
32	19	Germanicus visits Egypt, and is poisoned at Antioch by Piso, President of Syria.
33	20	Piso, being accused of it, kills himself.
34	21	Jul. Florus revolts in Gaul, is defeated, and kills himself.
35	22	Tacfacinas defeated, and his brother taken prisoner by Blæsus.
36	23	Valerius Gratus removes Annas from the office of High-priest after he had enjoyed it 15 years, and puts in his place Ismael the son of Fabus.
37	24	Eleazar the son of Annas is made High-priest in the place of Ismael. Tacfacinas totally routed and killed.
38	25	Simon the son of Camith is made High-priest in the place of Eleazar. Pontius Pilate arrives Procurator of Judea in the place of Valerius Gratus.
39	26	Joseph, surnamed Caiaphas, son in law of Annas, is made High-priest in the place of Simon.
40	27	Tiberius retires to Capræ, where he spent the last ten years of his life.
41	28	John the Baptist begins to preach, and Jesus is baptised by him, and begins to preach and work miracles.
42	29	John is imprisoned and beheaded by Herod Antipas, Jesus is crucified by Pilate, and, rising from the dead, the gospel begins to be preached in his name through all the world.

A
HARMONY
OF THE
EVANGELISTS.

A
H A R M O N Y
OF THE
E V A N G E L I S T S,
I N G R E E K;

To which are prefixed,
CRITICAL DISSERTATIONS
I N E N G L I S H.

By JOSEPH PRIESTLEY, LL.D. F.R.S.

L O N D O N:
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SECTION I.

The Introductions to the GOSPELS of LUKE and JOHN.

LUKE I.

FORASMUCH as many have ^a undertaken to write a history of those things which are ^b fully come to pass among us.

² Even as they delivered them unto us, who from the beginning were eye-witnesses, and ministers of the word;

^a taken in hand to set forth in order a declaration.

^c had perfect understanding of.

³ It seemed good to me also, having ^c diligently traced out all things from the very first, to write unto thee in order, most excellent Theophilus.

⁴ That thou mightest know the certainty of those things wherein thou hast been instructed.

^b are most surely believed.

JOHN I.

IN the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by ^d it; and without it was not any thing made that was made.

⁴ In it was life; and the life was the light of men.

⁵ And the light shineth in darkness, and the darkness comprehended it not.

⁶ There was a man sent from God whose name *was* John.

⁷ The same came for a witness to bear witness of the light, that all *men* through him might believe.

⁸ He was not that Light, but *was sent* to bear witness of that Light.

⁹ *That* was the true Light, which ^e coming into the world, enlighteneth every man.

¹⁰ It was in the world, and the world was made by it, and the world knew it not.

¹¹ It i. e. *God* (whose attribute it was) came unto his own, and his own received him not.

¹² But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

¹³ Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴ And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

¹⁵ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me.

¹⁶ And of his fulness have all we received, and grace ^f upon grace.

¹⁷ For the law was given by Moses, *but* grace and truth came by Jesus Christ.

¹⁸ No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared *him*.

^d him. N B. A similar change is made in all the ten first verses.

^e lighteth every man that cometh into the world. ^f for.

THE NOTES.

(a) John i. 1. Our evangelist begins his history of Christ with declaring, that all things proceeded from one almighty intelligent cause. In which he alludes to and imitates the lofty animated stile of Solomon, Prov. viii. only adopting the term *Word* instead of *Wisdom*. And he carefully distinguishes, that it was God himself, and not any Being distinct from him, that he intended, by alleging, that *the Word was God*, or *God was the Word*. It is moreover evident, that the *Word*, *logos*, cannot be a name which he gives to Christ: because he never after once gives it him throughout his whole history; and also because neither he himself afterwards, nor his fellow evangelists do ever teach, or give the most distant hint, that Jesus was God, or that the world was made by him. L.

To a person accustomed to the common English translation it must at first appear awkward to substitute *it*, for *he* or *him*, when the *logos*, or *divine power*, is referred to. This arises from the genius of our language. In the original there is no distinction of that kind. At the 11th verse, where the personification is peculiarly strong, I have substituted *God*, whose power it was, for *the power itself*; and accordingly have used the pronoun *he*, merely for the sake of the English ear.

I have also in the translation of the 14th verse, where the *Word* is represented as *made flesh* or having *been a man*, used the pronouns *he* and *his*, which we use when we refer to *persons*, as distinguished from *things* or *properties*.

That the system of the Gnostics was formed a considerable time before this gospel was written, is very evident from ecclesiastical history. It is the very system that gave the greatest alarm to the apostle Paul, but, if possible, still more to John, who in his epistles, expressly calls it *anti-christian*. A supposed allusion to it (and considering his knowledge of it, and attention to it, it can hardly be supposed that he did not allude to it) gives a propriety to this Introduction, and the several parts of it, which otherwise does not appear.

The proper meaning of the phrase *with God*, $\pi\rho\sigma\ \tau\omicron\nu\ \theta\epsilon\omicron\nu$, seems to be *was God's*, or *what*

belonged to him. Thus what we render, Psal. i. 11. the wild beasts of the field *are mine*, is in Hebrew, $\וַיִּמְרֵי$, and in the Septuagint it is rendered $\mu\epsilon\tau\ \epsilon\mu\omicron\varsigma$, which is equivalent to $\pi\rho\sigma\ \mu\epsilon$. But I do not lay much stress on the interpretation.

V. 9. May be rendered, *That was the true light, which coming into the world, enlighteneth every man.*] In this view the expression seems borrowed from our Lord's own words, ch. xii. 46. *I am come a light into the world, that whosoever believeth on me, should not abide in darkness.* Compare also the fourth verse of this chapter, with ch. viii. 12. T.

V. 12. In the Jewish phraseology *believing on a person's name* only means *believing in him*, and therefore, if the *logos* had not been considered as personified, *believing in it*, would have been the proper rendering of the phrase. ♥

V. 14. *Only begotten.*] This phrase is often used to signify *best beloved*, characterizing the child which is the object of that particular affection which is generally bestowed on an only son.

V. 16. This verse, with what follows to the end of v. 18. seems to be naturally connected with the 14th verse. Thus: The *Word* was *flesh*, and *tabernacled among us*—full of *grace* and *truth*. And of his fulness we all have received, even *grace* for, or *instead of*, *grace*. For the law (which was an important grace to the Jews) was given by *Moses*, *but the superior grace*, and the *truth*, were by *Jesus Christ*. *Particularly*: No man hath ever seen *God*: *but the only begotten Son* who is *now received* into the bosom of the Father, he hath declared all that we needed to know concerning him. T.

V. 15. Seems almost naturally to connect with the 19th verse. Probably this was its original and true place, out of which it hath been removed by the mistake of some very early copyists. See more Theological Repository, Vol. I. p. 45, &c. T. These transpositions are observed in the paraphrase.

V. 18. *In the bosom of the Father.*] i. e. In the secret councils of God.

THE PARAPHRASE.

John i. 1. From all eternity, and not, as the Gnostics say, at some definite period before the creation of the world, existed the *Logos*; by which we are to understand, not what they do, *a being distinct from God*, but an attribute of God, viz. his wisdom and power, and consequently, in fact, God himself. 2. This attribute always belonged to God (3) and by it were all things created; every thing that exists being the pro-

duction of divine power and skill. 4. Another of their supposed divine emanations, or celestial beings, viz. *life*, is only that which proceeds from this divine attribute or energy, and which is that light or instruction which God from time to time imparts to mankind, (5) tho' it has often been greatly misapprehended, and abused by them.

V. 6, 7, 8, 9. This light shone to us most distinctly through *Jesus Christ*, whose divine mission

mission was witnessed by John the Baptist, who was not himself, as some now pretend, the true or principal light (by professing which they avoid that persecution which falls upon us who acknowledge ourselves to be christians) but was sent to announce it to the world.

V. 10. This divine light, or power, which resided in an extraordinary manner in Christ, was the very same by which the world itself was made, but was not known or received in the world as such. 11. Though, therefore, the world into which this divine power came, was God's, he was rejected by it, and even by that nation which was, in a particular sense, his own. 12. This censure, however, does not affect all. Some have received him, and by that means have become the sons of God, and thereby heirs of a resurrection to eternal life (13); to which privilege they are not entitled as the natural descendants of Abraham, or in consequence of having been incorporated with the Jewish nation, but they receive it by the good pleasure and grace of God.

V. 14. This divine light was so eminently displayed in Christ, that it may be said that the Logos, or the divine wisdom and power, appeared in a *human form*, and dwelt among us; so that from being invisible, as it necessarily is in the divine Being himself, whose attribute it is, it became

the object of our senses; and from what we ourselves saw, especially on the mount of transfiguration, where his glory was more fully displayed, we were convinced that the glory could not be less than that of the *only begotten*, and best beloved, *Son of God* (which the Gnostics distinguish into another divine emanation) full of grace and truth. 16. Of this fulness of grace and truth, which was in him, we have received, viz. the grace of the gospel, after that of the law of Moses. 17. For this fuller display of the divine grace, and this more abundant communication of divine truth, was reserved to the dispensation of the gospel. 18. He it is who has come to shew us the Father, who himself is invisible: for Christ, having the most intimate communication with him, has declared to us all that is of importance for us to know concerning him.

V. 15. It was to him that John referred, when he proclaimed, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me; that is, my chief, and him to whom I am subservient. 19. And when a solemn deputation was sent to him from the high Priests and Levites, he persisted in declaring that he was not himself the Christ, but one who was sent to prepare the way for him.

SECTION II.

The Genealogy of John according to Matthew and Luke.

MATTHEW I.

THE * genealogy of Jesus Christ, the son of David, the Son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares, and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab;

and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife of Urias*;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat

B 2

10 And

* book of the generation.

10 And Ezekiah begat Manaffes; and Manaffes begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sa-

doc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazer; and Eleazer begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, *are* fourteen generations; and from David until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Christ, *are* fourteen generations.

L U K E III.

23 **A**ND Jesus himself^a at the beginning of his ministry was about thirty years of age, being (as^b he was by law allowed to be) the son of Joseph, who was *the son* of Heli,

24 Who was *the son* of Matthat, who was *the son* of Levi, who was *the son* of Melchi, who was *the son* of Janna, who was the son of Joseph,

25 Who was *the son* of Mattathias, who was *the son* of Amos, who was *the son* of Naum, who was *the son* of Eli, who was *the son* of Nagge,

26 Who was *the son* of Maath, who was *the son* of Mattathias, who was *the son* of Semei, who was *the son* of Joseph, who was *the son* of Juda,

27 Who was *the son* of Joanna, who was *the son* of Rhesa, who was *the son* of Zorobabel, who was *the son* of Salathiel, who was *the son* of Neri,

28 Who was *the son* of Melchi, who was *the son* of Addi, who was *the son* of Cosam, who was *the son* of Elmodam, who was *the son* of Er,

29 Who was *the son* of Jose, who was *the son* of Eliezer, who was *the son* of Jorim,

who was *the son* of Matthat, who was *the son* of Levi,

30 Who was *the son* of Simeon, who was *the son* of Juda, who was *the son* of Joseph, who was *the son* of Jonan, who was *the son* of Eliakim.

31 Who was *the son* of Melea, who was *the son* of Menan, who was *the son* of Matthat, who was *the son* of Nathan, who was *the son* of David.

32 Who was *the son* of Jesse, who was *the son* of Obed, who was *the son* of Booz, who was *the son* of Salmon, who was *the son* of Naasson,

33 Who was *the son* of Aminadab, who was *the son* of Aram, who was *the son* of Esrom, who was *the son* of Phares, who was *the son* of Juda,

34 Who was *the son* of Jacob, who was *the son* of Isaac, who was *the son* of Abraham, who was *the son* of Thara, who was *the son* of Nachor,

35 Who was *the son* of Saruch, who was *the son* of Ragau, who was *the son* of Phalec, who was *the son* of Heber, who was *the son* of Sala,

^a began to be.

^b was supposed.

36 Who was *the son* of Cainan, who was *the son* of Arphaxad, who was *the son* of Sem, who was *the son* of Noe, who was *the son* of Lamech,

37 Who was *the son* of Mathufala, who was *the son* of Enoch, which was *the*

son of Jared, who was *the son* of Malaleel, who was *the son* of Cainan,

38 Who was *the son* of Enos, who was *the son* of Seth, who was *the son* of Adam who was *the son* of God.

THE NOTES.

Matt. i. 1. The genealogy of Christ by Matthew is generally supposed to be that of Joseph his reputed father, and that given by Luke to be that of his mother Mary, whom one of the Jewish rabbis calls the daughter of Heli. But according to Eusebius it was a tradition in the family of Joseph, that he was properly the *legal son* of Heli, who dying without children, his brother Jacob married his wife, and having a child by her, it was transferred to Heli.

If the genealogy of Matthew be compared with the corresponding genealogies in the Old Testament, it will be found to differ from them in several respects: but it is probable that it was such a genealogy as was generally allowed to be of authority, and it sufficiently proved the descent of Jesus from David.

V. 8. *Joram begat Ozias.*] Three kings of Judah, all descendants of David, are omitted in the genealogy, for Joram begat Ahaziah, Ahaziah begat Joash, Joash begat Amaziah, and Amaziah begat Uzziash, or Ozias. Whether

this omission was in the record copied by Matthew, or was made by some early transcriber, is not known. If the former be the case, the 17th verse, which makes the generations between David and the Babylonish captivity to be no more than fourteen, must, as Bp. Pearce observes, be an interpolation.

V. 11. *Jechonias.*] This, says Pearce, seems to have been a mistake for Jehoiakim, who was the son of Josiah, and originally called Eliakim, 2 Ch. xxxvi. 4. And because some Greek MSS. read Ιακεμ, or Ιωακεμ, Schmidius, he says, conjectures that Matthew wrote the verse thus, and *Josiah begat Jehoiakim and his brethren* (viz. Jehoahas and Zedekiah) and *Jehoiakim begat Jechonias*, about the time that they were carried away to Babylon.

Luke iii. 23. *About thirty years of age.*] Thirty years of age was the time fixed by the Law for the Priests and Levites entering upon their office. Num. iv. 3.

SECTION III.

The Conception of John the Baptist.

LUKE I.

5 **T**HERE was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that

Elisabeth was barren, and they both were *now* ^a advanced in years.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

^a well stricken.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: and he shall be filled with the Holy Spirit, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife ^a advanced in years.

^a well stricken.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained ^b deaf and dumb.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

^b speechless.

THE NOTES.

Luke i. 5. *Of the course of Abia.*] There were twenty four families of priests, who officiated in their turns, a week at a time. That of Abia was the eighth in rank from the time of David, 1 Chron. xxiv. 3, 4.

V. 10. Whilst the priest was offering incense, it was the custom for all present to be performing their private devotions. This appears from the history of Eli and Hannah, the mother of Samuel. Hence prayer is compared to incense.

V. 13. John is the same with Johanan, in the Old Testament, and signifies a *favour from God*.

V. 14. *From his mother's womb.*] This is a Jewish phrase, signifying *from early youth*. Thus David says he was *born in iniquity*; and the wicked are said to *go astray from the womb*.

V. 17. *To turn the hearts of the fathers to the children.*] As we frequently find the evangelists either quoting from memory, or bad translations, is it not advisable to abide by the words of the original rather than of Luke, which, how-

ever, tend to explain Malachi? In Malachi, from whence this prophecy is taken, the words are, *he shall turn the heart of the fathers to the children, and the heart of the children to the fathers. In Luke he shall turn the heart of the fathers to the children, and the disobedient to the wisdom of the just.* This latter clause in Luke answers to the latter in Malachi, and the sense of the whole may be thus. "He shall turn the hearts of the fathers to the children, so that they shall reflect upon the probable misery of their posterity in consequence of the parents crimes, agreeably to the doctrine of the second commandment which threatens punishment even to the fourth generation; and affection for their childrens prosperity shall thus be a guard to the parents obedience; and also, He shall turn the disobedient children to imitate the wisdom and revere the counsels of those fathers that were worthy; and by both parties acting thus, the land, i. e. the country of Judea,

“Judea, will not be exposed to the just vengeance of heaven.” J.

V. 20. Dr. Shaw says that the *axipides* which John the Baptist fed upon in the wilderness were properly *locusts*, and that, provided they appeared in the Holy Land during the Spring, as they did in Barbary, it may be presumed that John entered upon his ministry at that season of the year,

and that this was the time of his shewing himself unto Israel. But the account in Luke rather leads us to conclude that his feeding on locusts was prior to his public preaching, though possibly continued afterwards.

V. 21. *To take away my reproach.*] Barrenness was particularly reproachful among the Jews, being considered as a kind of curse.

SECTION. IV.

The Conception of Jesus, and the Birth of John the Baptist.

LUKE I.

26 **A**ND in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren:

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the Holy Spirit.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaid: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy *is* his name.

50 And his mercy *is* on them that fear him, from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath ^a succoured his servant Israel, in remembrance of *his* mercy,

55 ^b To Abraham and to his seed for ever, as he spake to our fathers.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elifabeth's full time came, that she should be delivered; and she brought forth a son.

^a holpen.

^b As he spake to our fathers, to Abraham and his seed for ever.

THE NOTES.

Luke i. 32, 33. *He shall be great, and shall be called the Son of the Highest.*] Compare Is. ix. 6, 7. Where the words translated, *The mighty God, The everlasting Father* may be rendered, *The mighty God my Father for ever*. See this farther illustrated, Theological Repository, Vol. III. p. 313.

V. 3, 4. *How shall this be, seeing I know not a man.*] It is observable that Mary expresses no surprize that the Messiah should be born in the usual course of generation; and as the common people at least had no notion of the pre-existence of souls, they could not have expected any other than a person who would be, in all respects, *a mere man*, and such is their expectation concerning the Messiah to this day.

V. 34. Πῶς ἐσται τούτο. *How can this be.*] There is great reason to suppose that the word *μοι* (*to me*) should follow. But whether it does or not, I think these words may be farther urged to shew the certainty of the inference deduced above. Mary makes the circumstance of her being a *virgin* a reason against the possibility of the Messiah being her offspring; and how is the difficulty removed by the angel? By declaring she shall conceive by the immediate power of God; and

to render this credible to her, he refers her to the case of her own relation Elifabeth, who, though in a different manner, had conceived out of the usual course of nature. Mary, therefore, not only expresses no expectation of the Messiah's being born out of the ordinary course, but she thinks it impossible for herself to be the mother of the Messiah from the very circumstance of her being a virgin. It is to be supposed from the context, that by the angel's words, Mary was led to believe this event would immediately take place, and hence the propriety of her question, J.

V. 45. *Blessed is she that believed.*] Alluding to the ready faith of Mary, and the incredulity of her husband in a similar case.

V. 48. Μακαρίων shall pronounce me fortunate or highly favoured. See Malachi iii. 12. See also the same sentiments in the hymn of Hannah, 1 James ii. J.

V. 54, 55. Εν τῷ seems wanting before μνησθῆναι. *In the remembrance of the mercy promised (As he spake) to our fathers, to Abraham, and to his seed for ever.*] Compare Gen. xvii. 7, 8. Pf. cv. 8, and the following verses. T.

SECTION

SECTION V.

The Circumcision of John, and the Prophecy of Zacharias.

LUKE I.

58 **A**ND her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, his name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them; and all ^a these things were noised abroad throughout all the hill-country of Judea.

66 And all they that had heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be; And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

69 And hath raised up an horn of salvation for us, in the house of his servant David:

70 As he spake by the mouth of his holy prophets, who have been from ^b of old:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To ^c shew mercy to their fathers, and to remember his holy covenant:

73 The oath which he sware to our father Abraham.

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear.

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people, by the remission of their sins,

78 Through the tender mercy of our God; whereby the Day-spring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

^a sayings.

^b since the world began:

^c perform the mercy promised.

THE NOTES.

Luke i. 63. *A writing table.*] Dr Shaw says that the Moorish and Turkish boys, in learning to write, use no paper, but write upon thin smooth boards, slightly daubing them over with whiting, which may be wiped off, or renewed at pleasure. Such, says he, probably (for the Jewish children did the same) was the *σινναδιον*, or writing table, that was called for by Zacharias. *Shaw's Travels*, p. 194.

V. 69. *A horn of Salvation.*] Horn is a figure denoting strength and dignity.

V. 70. *Since the world began.*] Literally, *from the age*, probably, in this place, from the commencement of the Israelitish nation.

V. 70, 71. Enclose the 70th v. in crotchets: refer *σωτηριαν* in the beginning of the 71st verse to *κίρας σωτηρίας* in the 69th verse. *A salvation*

from our enemies, and from the hand of all who hate us. T.

V. 74. *And saved from our enemies.*] Zacharias appears not to have had any idea of the Messiah different from that of a temporal prince, like David.

V. 73. *Ποιῶσαι* is understood as governing *ὅρκον*: *to perform the oath*— T.

V. 78. Here seems a plain allusion to Malachi iv. 2. therefore *ανατολή* should rather be rendered *sun-rising* than *day-spring*. T.

The word *ανατολή* also signifies *a branch*, and therefore some suppose that it is a reference to Isa. iv. 2, and other prophecies of the Messiah, which speak of him as *a branch of the house of Jesse*, or David.

SECTION VI.

The Birth of Jesus.

MATTHEW I.

18 **N**OW the birth of Jesus Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, ^a an angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us).

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son; and he called his name JESUS.

^a the.

Another Account by L U K E.

L U K E II.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be ^a enrolled.

2 (^b And this was the first enrollment of Cyrenius afterwards governor of Syria).

3 And all went to be ^c enrolled, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David).

5 To be ^d enrolled with Mary his espoused wife, being ^e big with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son in a stable, and wrapped him in swaddling-clothes, and laid him there ^f; because there was no room for them in the inn.

8 And there were in the same country shepherds, abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all the people.

11 For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes lying in a stable.

13 And, suddenly, there was with the angel a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest, and on earth, peace, good-will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a stable.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*, wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard, and seen, as it was told unto them.

^a taxed. ^b And this taxing was first made when Cyrenius was.

^c taxed. ^d taxed. ^e great. ^f in a manger.

THE NOTES.

Matt. i. 19. *ἄνθρωπος*, a conscientious man, as we must translate it in Luke xx. 20. supposing it possible that the allegation of Mary was true, and unwilling to bear the reproach, since most

would believe her to be guilty, he took that course which a scrupulously just man would do. He would not expose her to the rigour of the law, Deut. xx. 22, &c. but rather declined the completion

completion of the marriage, according to the power he had (Deut. xxiv. 1.) of divorcing her, even if the marriage had been completed. J.

V. 23. The prophecy here referred to is found If. vii. 14. About the interpretation of it critics differ much.

V. 1. *Enrolled.*] This was properly a *census*, or an account of persons and estates which Augustus ordered to be made through the whole Roman empire. This census was taken by Quirinius, who was afterwards governor of Syria. There was another census taken of the Jewish nation, and at the same time a tax imposed upon them, by the same Quirinius, on the death of Archilaus, to which Luke refers.

V. 1. *A manger.*] Sir John Chardin supposes by a *manger* in this place is meant one of those holes of stone, or good cement, which are to be seen in the stables belonging to the Caravanera's in the East, which are large enough to lay a child in; for they have no mangers like ours in the East. But he does not say what was the use of the holes he speaks of. *Observations on travels into the East.* Vol. I. p. 443. But Pearce supposes that by *manger* may be meant a coarse haircloth, out of which the horses eat their corn,

as sometimes with us; and that *κταδύμμη* does not necessarily mean an *inn*, but a *great chamber*, such a room as that in which our Saviour eat the passover with his disciples, and which is called by the same name.

I look upon the word *φάτνη* to mean a *hovel*, or *stable*, it relates to the three verbs. Literally thus: she brought forth, and wrapped in swaddling clothes, and laid to rest, her first born son, in a hovel, or outhouse used for cattle, or a barn; for this reason, because the inn itself was full of guests of higher station. Wetstein proves *φάτνη* to mean *stabulum*. This is a good reason for her being delivered in an outhouse, but none at all for laying the child in a manger. In all probability she laid him to rest either in her lap, or near, where she herself lay. I suppose a manger being something like a cradle suggested the idea, v. 12 and 16. seem to confirm this; *Ye shall find the child lying in a stable*, which was a good direction by which to find Jesus. J.

V. 20. Methinks the evangelist's meaning will be more perspicuous if the comma be placed after *heard*, and omitted after *seen*. i. e. *for all that they had heard of the angels, and for having found what had been told them to be true.* T.

S E C T I O N VII.

The Circumcision of Jesus, and the Prophecies of Simeon and Anna.

L U K E II.

21 **A**ND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him.

26 And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord,

29 Lord, now lettest thou thy servant depart in peace, according to thy word :

30 For mine eyes have seen thy salvation.

31 Which thou hast prepared before the face of all people.

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, ^a a dart shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 And there was one Anna a prophe-

tes, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming at that instant, gave thanks likewise unto the Lord, and spake of him to all ^b those in Jerusalem who looked for deliverance.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

^a a sword.

^b them that looked for redemption in Jerusalem.

THE NOTES.

Luke ii. 25. *The consolation of Israel:]* i. e. the coming of the Messiah.

V. 27. I conceive that the second καὶ in this verse is superfluous, and inserted by mistake. The evangelist seems to intend to point out the exact coincidence in point of time of Simeon's entrance into the temple and the bringing in of the child. T.

V. 32. Φῶς εἰς ἀποκάλυψιν ἐθνῶν.] Compare Is. xxv. 7. *And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.* T.

V. 34. *A sign.]* The word σημεῖον sometimes signifies *a mark to shoot, or throw at.* The meaning of the verse seems to be, that the publication of the gospel would be a blessing to those who received it, and the occasion of destruction to those who rejected it. As the apostle says, to some it was a *favour of life*, and to others of *death.* The calamities that beset the Jewish nation are more especially ascribed as to their wickedness in general, so more especially to their sin in killing Christ, their rejection of the gospel, and their persecution of the christians.

V. 34. *To all them who looked for redemption, or deliverance.]* It appears from various evidence, that there was a general and earnest expectation of the Messiah among the Jews about this time, and which continued to the destruction of Jerusalem, and afterwards. This could

only have been raised by the ancient prophecies.

V. 39. The different narratives concerning our Lord's infancy, given us by Matthew and Luke, will, I think, appear very consistent, if we only suppose that, immediately after the transactions at the temple, Joseph and Mary went to Nazareth, as Luke says, but only to settle their affairs there, and soon after returned to Bethlehem, where the report of the shepherds, and the favourable impressions that report had made on the inhabitants (see v. 17, 18.) would suggest many cogent prudential motives to fix their abode. There they might have dwelt many months before the arrival of the wise men, which Matthew relates. For the order for the slaughter of the children which Herod gave in pursuance of the diligent enquiry which he had made of the wise men, concerning the time when the star appeared, gives us ground to conclude, that a considerable time had intervened between the birth of the child, or the appearance of the star (supposing them to coincide) and the coming of the wise men. It is observable also that on Joseph's return from Egypt, his first intention seems to have been to go into Judea, most probably to Bethlehem, but through fear of Archelaus, and by a divine direction, he fixed at Nazareth, the place of his first abode. There he and his family were at the time of the only event of our Lord's childhood, which Luke has thought

thought fit to give us; and therefore it was not to his purpose to take notice of any removal, or other place of abode. T.

V. 40. *The grace of God, χάρις Θεοῦ.*] This may mean *an extraordinary grace, or gratefulness*, the term *God* being used in this manner in Hebrew for a superlative, as mountains of God, rivers of God, and meaning very high mountains, very large rivers, &c. On this foundation Macknight thinks that Jesus had a graceful

or handsome person, notwithstanding what it said of him in *Is. liii. 2.* *He has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him,* which he thinks will admit of another interpretation. But on the whole it is more probable that the *grace, or form of God*, means the particular guidance of heaven, as his whole conduct, and the course of events, even from his infancy, indicated. J.

SECTION VIII.

The Homage of the Magians; the Journey to Egypt, the Murder of the Children, and the Return of Jesus to Nazareth.

MATTHEW II.

NOW * after Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came ^b Magians from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to ^c pay him homage.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou, Bethlehem, *in* the land of Juda, art not the last among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel.

7 Then Herod, when he had privily called the ^d Magians, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the

young child; and when ye have found *him*, bring me word again, that I may come and ^e pay my homage to him also.

9 When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy,

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and ^f did homage to him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

* when ^b wise men. ^c worship him. ^d wise men. ^e worship him. ^f worshipped.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophets, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead who sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

THE NOTES.

Matthew ii. 1. The *Magians* were persons who lived in colleges, studying astronomy, and other parts of natural knowledge, and they are said to have worshipped one God, without the use of images, Daniel accepted the office of master of the Magians, and many others of them were Jews. Pearce, therefore, thinks that, probably, these Magians were Jews too. And, indeed, it is not probable that a revelation of the birth of the Messiah would be made so early as this to any heathens. On the supposition that they were not Jews but Arabians, Mr. Turner conjectures that they understood this strange light to denote the birth of a great prince in the land of Judea, from their being acquainted with the prediction of their countryman Balaam. Numb. xxiv. 17.

What is here called a *star* was probably a kind of meteor, which is often called *arap*, or *star*, by Greek writers.

V. 1. I think it had been better rendered, *Now after Jesus was born* —] This would have admitted the supposition of a considerable interval between the birth of Jesus and the coming of the wise men, which appears to me the truth: whereas our translation *when Jesus was born*, imports that they came at the time, or soon after the birth. T.

V. 11. In the East no persons of rank are approached without a present; and the gifts of these Magians were such as were proper to be presented to a royal child. See *Observations on Travels into the East*, Vol. II. p. 23.

V. 15. *Out of Egypt have I called my son.*] The prophecy referred to by the evangelist is Hosea xi. 1. where the words here quoted occur. The application of the passage to Christ does not seem to be strictly proper; since it cannot be pretended that, in the original, it refers to any thing more than the children of Israel, who had been in Egypt.

V. 18. The passage in Jeremiah here referred to is ch. xxxi. 15. *In Rama there was a voice heard, lamentation and weeping, and great mourning; Rachel, weeping for her children, and would not be comforted, because they were not.* But it does not appear to refer to the times of Christ; for the prophet is only speaking of the condition of Rama in his own time, when the inhabitants of that place were carried into captivity, and he was prophesying of their return.

V. 23. *He shall be called a Nazarene.*] This does not refer to any particular passage in any of the prophets, but to the general idea that is given of the Messiah in all the prophets, who speak of him as a man who should be
hated,

bated, reviled, persecuted, and afflicted, and the Hebrew word from which Nazareth is derived signifies this, as well as to be separated, or sequestered from other men; and the town of Nazareth itself was both in name, and in reality, a despised place. See Dr. Hunt's sermon on this subject. Some have thought that the evangelist

referred to the Messiah being called נצר a branch; but the word *Nazarene* is not derived from this, but from נזיר, as mentioned above.

V. 20. *They are dead that sought the young child's life.*] These were probably Herod and Antipater. See Mann on the time of the birth and birth of Christ, p. 74, &c.

SECTION IX.

Jesus goes to Jerusalem at twelve Years of Age.

LUKE II.

41 **N**OW his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went to Jerusalem; after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and among *their* acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both

hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee forrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be ^a at my father's house?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

^a about my father's business.

THE NOTES.

Luke ii. 42. At twelve years of age the Jews reckoned their children capable of religion, and made them take upon them the yoke of the law. *Benson's Life of Christ*, p. 1.

V. 46. *Sitting in the midst of the doctors.*] The teachers of the law used to expound it to the people in some apartments of the temple.

There young men used to inquire of them, and to be examined by them concerning it. We are not, therefore, to suppose that Jesus, at the age of twelve years, assumed the character of an instructor, but that he attended to the instructions of those who were skilled in the law, and, for his information, asked pertinent questions.

SECTION

SECTION X.

The Preaching of John, and the Baptism of Jesus.

L U K E III.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyfaniaſ the tetrarch of Abilene,

2 Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

M A T T. III.

IN thoſe days came John the Baptiſt, preaching in the wilderneſs of Judea,

2 And ſaying, Repent ye : for the kingdom of heaven is at hand.

3 For this is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 And the ſame John had his raiment of camels hair, and a leathern girdle about his loins : and his meat was locuſts and wild honey.

5 Then went out to him Jeruſalem, and all Judea, and all the regions round about Jordan,

6 And were baptiſed of him in Jordan, confeſſing their ſins.

3 And he came into all the country about Jordan, preaching the baptiſm of repentance, for the remiſſion of ſins ;

4 As it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low ; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth ;

6 And all fleſh ſhall ſee the ſalvation of God.

D

M A R K I.

THE beginning of the goſpel of Jeſus Chriſt the Son of God ;

2 As it is written in the prophets, Behold, I ſend my meſſenger before thy face, who ſhall prepare the way before thee ;

3 The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 John did baptize in the wilderneſs, and preach the baptiſm of repentance, for the remiſſion of ſins.

5 And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river Jordan, confeſſing their ſins.

7 But

M A T T. III.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

L U K E III.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely, and be content with your wages.

M A R K I.

6 And John was clothed with camels hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey.

MATT. III.

11 I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Spirit, and *with* fire.

12 Whose ^a winnowing shovel *is* in his hand, and he will thoroughly ^b cleanse his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.

LUKE III.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Spirit descended in a bodily ^c appearance, as a dove upon him, and a voice, came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased.

LUKE III.

15 And as the people were in expectation, and all *men* mused in their hearts of John, whether he were the Christ, or not ;

16 John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Spirit, and with fire.

17 Whose ^d winnowing shovel *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his ^e granary ; but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

MATT. III.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ?

15 And Jesus answering, said unto him, Suffer *it to be so* now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the wa-

MARK I.

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and ^f untie.

8 I indeed have baptized you with water : but he shall baptize you with the Holy Spirit.

MARK I.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit ^g as a dove descending upon him.

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

D 2

ter :

^a fan. ^b purge. ^c unloose. ^d fan. ^e garner. ^f shape. ^g like.

M A T T. III.

ter: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

T H E N O T E S.

Matthew iii. 2. The kingdom of heaven was a phrase borrowed from Daniel ii. 44. vii. 13, 14.

V. 4. There was nothing of excessive rigour, but only of great simplicity in John the Baptist's mode of living. Locusts are very commonly eaten in the East; honey is rather a delicacy, but such as that country afforded in great plenty, and a clothing of hair is to this day common in the same country. Camels hair is very useful for that purpose. See *Harmer's Observations*, Vol. I. p. 298. Vol. II. p. 407.

V. 5. The Jews lay a most unreasonable stress on their being the children of Abraham. Munster quotes a passage from the Talmud, in which it is said that Abraham sits at the gates of hell, and suffers no wicked Israelite to go into it. See Doddridge.

V. 11. *He shall baptize you with the Holy Spirit and with fire.*] A prophecy of the descent of the Holy Spirit, on the day of Pentecost, under the appearance of cloven tongues, or flames of fire. Whether John himself perfectly understood his own prophecy may, I think, be doubted.

V. 12. *Winnowing shovel.*] This was the instrument generally used in Judea, to throw up the corn against the wind, which would blow away the chaff. The *fan* is an instrument that a man could not well take in his hand, at least to make use of it.

V. 14. The divine admonition which had been given to John, concerning the visible descent of the Holy Spirit, whereby he was to

be enabled to distinguish the great person whose forerunner he was, and to bear testimony concerning him to others, would naturally keep up an habitual expectation in the Baptist's mind, and make him attentive to every person, who presented himself for baptism, with this particular view. When, therefore, Jesus came to be baptized, John might not only be struck with an appearance of uncommon gravity and dignity in his person and manner, but observe a singular wisdom and piety in his discourse (for it is hard to suppose that Jesus presented himself in absolute silence) such as appears in his reply to John's objection; and from thence might be so persuaded that this must certainly be the great expected person, as to induce him to speak and act in the manner which Matthew relates. However, he might still say very truly afterwards to the Pharisees (John i. 33.) *I knew him not* till he had beheld the divine designation that had been foretold to him. T.

Mark i. 3. *The voice of one crying in the wilderness, &c.*] This is an allusion to the end of the 39th, and beginning of the 40th chapter of Isaiah.

Luke iii. 5. *Every valley shall be filled, &c.*] alluding to pioneers clearing the way before a great personage.

V. 14. Not Roman, but Jewish soldiers.

V. 21. All the people were baptized; i. e. many people of all ranks, for it is evident from John iv. 1. that John continued to baptize after Jesus began to preach and baptize.

S E C T I O N

SECTION XI.

The Temptation of Jesus.

MARK I.

¹² **A**ND immediately the spirit driveth him into the wilderness.

¹³ And he was there in the wilderness forty days tempted of Satan: and was with the wild beasts, and the angels ministered unto him.

MATT. IV.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

² And when he had fasted forty days and forty nights, he was afterwards ^a hungry.

³ And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

⁴ But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

⁵ Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

⁶ And saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

⁷ Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

⁸ Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them,

LUKE IV.

AND Jesus being full of the Holy Spirit, returned from Jordan, and was led by the spirit ^b into the wilderness forty days;

² ^c Being tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterwards ^d was hungry.

³ And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

⁴ And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

⁵ And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

⁶ And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

⁷ If thou therefore wilt worship me, all shall be thine.

⁸ And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

⁹ And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.

^a an hungred.

^b into the wilderness.

^c Being forty days tempted of the devil.

^d hungred.

⁹ And

M A T T. IV.

9 And faith unto him,
All these things will I give
thee, if thou wilt fall down
and ^a do homage to me.

10 Then faith Jesus unto
him, Get thee hence, Satan :
for it is written, Thou shalt
worship the Lord thy God,
and him only shalt thou
serve.

11 Then the devil leav-
eth him, and behold, angels
came and ministered unto
him.

L U K E IV.

10 For it is written, He shall
give his angels charge over thee,
to keep thee :

11 And in *their* hands they
shall bear thee up, lest at any
time thou dash thy foot against
a stone.

12 And Jesus answering, said
unto him, It is said, Thou shalt
not tempt the Lord thy God.

13 And when the devil had
ended all the temptation, he
departed from him for a season.

^a worship.

T H E N O T E S.

Matthew iv. 1. *To be tempted of the devil.*] The word *devil*, or *Satan*, is used in the scriptures to represent *the cause, or principle, of evil in general*, wherever it is found. It is therefore an allegorical, and not a real personage. See my *Institutes of natural and revealed Religion*, Vol. III. p. 234. Mr. Farmer has made it very probable that the scene here described passed in a divine vision, by which the mind of Christ was exercised and instructed in a manner peculiarly adapted to prepare him for the future scenes of

his public life. But perhaps all that may really be meant by Jesus being *tempted by the devil*, may be that the improper thoughts mentioned in the course of the narrative either occurred to himself, in his private meditations, or were suggested by some other person.

V. 3. That the Jews expected that the Messiah would bear the title of the *Son of God*, appears from Matt. xiv. 33. xvi. 16. xxvi. 63. John i. 34, 49. xx. 31. Acts viii. 27. Doddridge.

S E C T I O N XII.

The Testimony of John concerning Jesus.

J O H N I.

19 **A**ND this is the record of John,
when the Jews sent priests and
Levites from Jerusalem, to ask him, Who
art thou ?

20 And he confessed, and denied not ;
but confessed, I am not the Christ.

21 And they asked him, What then ?
art thou Elias ? And he saith, I am not.

Art thou "the prophet ? And he answered,
No.

22 Then said they unto him, Who art
thou ? that we may give an answer to them
that sent us. What sayest thou of thyself ?

23 He said, I *am* the voice of one cry-
ing in the wilderness, Make straight the way
of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not the Christ, nor Elias, neither the prophet.

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose.

28 These things were done in Bethabarah beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, who is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water:

32 And John, bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Spirit.

34 And I saw and bare record, that this is the Son of God.

THE NOTES:

John i. 21. *The prophet.*] Perhaps the Jews might mean the prophet of whom Moses spake, Deut. xviii. 5. imagining him to be a person different from the Messiah. That the Jews did expect a prophet for their direction we learn from Macc. iv. 46. xiv. 41. Pearce.

V. 25. *Why baptizest thou.*] It is probable that the Jews admitted Proselytes into their religion by baptism; but whence came their easy admission of the baptism of John with respect to themselves, when no former prophet had used such a ceremony, does not clearly appear. Some have supposed that they were led to expect such a ceremony from Zech. xiii. 1. where the prophet, speaking of the times of the Messiah, says, *In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.* But this seems to have been nothing more than figurative language, denoting the pardon of sin. We also read in Ez. xxxvi. 25. *I will sprinkle clean water upon you, and ye shall be clean.* But this also is manifestly a figurative expression.

V. 29. *The Lamb of God which taketh away the sin of the world.*] This seems to be an allusion to the sacrifices of lambs under the law, for the removal of ceremonial uncleanness, &c. And since the moral precepts and promises of the gospel, which was confirmed by the death and resurrection of Christ, are a means of reforming the world, or removing the sins of men, there is a sufficient resemblance to justify the comparison. But perhaps the only circumstance that suggested the comparison of a Christ to a lamb, in the mind of John, might be his innocence, connecting with it that of his preaching, and thereby producing a great reformation in the world, of which he certainly was apprized. For I do not think it all probable that John was apprized of the death of Christ; and therefore he could not allude to it. His message from the prison seems to imply the contrary; viz. that he, like the rest of the Jews, expected a glorious and triumphant Messiah.

SECTION XIII.

Some Disciples of John, and Nathanael, attend Jesus.

JOHN I.

35 **A** GAIN the next day after John stood, and two of his disciples,

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias; which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld them, he said, Thou art Simon the son of Jona: thou shalt be called Cephas; which is, by interpretation, ^a a rock.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and and saith unto him, Follow me.

^a stone.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the Law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith unto him, Behold an Israelite indeed, in whom is no guile.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily I say unto you, ^b From this time ye shall see heaven open and the angels of God ascending and descending upon the Son of man.

^b hereafter.

THE NOTES.

John i. 42. *Thou art Simon, &c.*] According to John, Jesus gave the surname of *Peter*, or *Cephas* to Simon before the time that Matthew affirms it to have been given. Pearce.

V. 51. *Ye shall see the heaven open, &c.*] This must be a figurative expression, denoting

the manifest signs of the presence of God with Jesus in his miraculous works, &c. so that there would be a visible intercourse between heaven and earth, such as was represented to Jacob in the vision of the ladder, on which angels were seen ascending and descending.

SECTION

SECTION XIV.

The Marriage-Feast at Cana.

JOHN II.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage feast.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, ^a what hast thou to do with me? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants who drew the water knew) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse, *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

^a what have I to do with thee?

THE NOTES.

John ii. 4. *Woman.*] Cyrus thus addresseth the queen of the Armenians *Ἀλλὰ σὺ ὦ γυναι* Xenoph. Cyropæd. and servants their ladies in Sophocles: which shews that such a style was not uncourtly, or inconsistent with the greatest exactness of behaviour. T.

What have I to do with thee.] This is a manifest Hebraism, and in that language was perfectly consistent with politeness. Jephtha thus addressed the king of the Ammonites, Judges xi. 22. *יְי וְלִי מָה*, i. e. *Τί ἐμοὶ καὶ σοὶ*, (70) the very expression here. It seems plain from Mary's order to the servants that she understood her son as

consenting to, not rejecting the request she had hinted to him. T.

V. 6. *Firkins.*] This might perhaps be the Jewish Bath, which contained about four gallons and a half.

V. 10. The word *μεθυσθῶσιν* affords no foundation for supposing that the company were intoxicated, and therefore that by this miracle our Lord encouraged drinking to excess. It is often used to denote drinking so as to produce cheerfulness within the limits of sobriety. It is manifest from this pleasantry of the governor, that he, at least, was sober enough to distinguish the quality of the wine he drank. T.

S E C T I O N XV.

The Conversation of Jesus with Nicodemus at the first Passover.

J O H N II.

13 **A**ND the Jews passover was at hand, and Jesus went up to Jerusalem,

23 Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew ^a *them* all.

25 And needed not that any should testify of man: for he knew what was in man.

J O H N III.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews.

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it

goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel and knowest not these things?

11 Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; ^b though ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man who is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world, but that

that the world through him might be saved.

18 He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men love

darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be ^a discovered.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

^a reproved.

THE NOTES.

John ii. 23. *Believed on his name.*] A Hebraism for believing on him.

John iii. 1. As there is an apparent want of connection in the several parts of our Saviour's discourse with Nicodemus, and in it he alludes to all the capital prejudices of the Jews respecting the kingdom of the Messiah, directing his discourse to the secret thoughts of Nicodemus, rather than to any thing that appears upon the face of his inquiries, I shall endeavour to connect the whole in the paraphrase. It is, however, I think, very plain, that our Lord, in this discourse, alluded to several things which it was impossible for Nicodemus at that time fully to understand; nor do I think that he meant to be fully understood at that time. It was his custom to say many things, the full meaning of which could not be apprehended till what he said should be compared with subsequent events, and especially not till after his resurrection. I shall endeavour to complete the sense by the help of the farther lights of which we are now in possession.

V. 3. *Γεννῆν ἀνωθεν, From above.*] I think this answers to Ezekiel xxxvi. 27. and is used only to denote the affection of the mind a person ought to have before he ever receive the gospel. See Luke xvii. 20. T.

V. 8. Our Lord seems here plainly to declare, that the new birth he spoke of is an inward change of character manifested only by its effects. T.

V. 10. Well might our Saviour testify a surprise at Nicodemus, that he who was a doctor in Israel should not comprehend these things, because they were wont to say of Profelytes to their own religion (whom they admitted by baptism, among other rites) that they were *born again and received a new soul*: that they were *as infants just born*, so that the relations which they had among the Gentiles are no longer to be looked on as relations. T.

V. 12. i. e. If when I employ the phrases yourselves use concerning your own rites and

customs, ye understand and believe me not, how shall you understand and believe, if I declare those truths which I am sent of God to reveal in language suited thereto? N. B. How our Lord through this whole discourse supports the character attributed to him by Nicodemus, v. 2. *Of one come from God to be a teacher.* T.

V. 12. By *earthly things* may perhaps be understood the things in which John the Baptist instructed the Jews, and by *heavenly things* those which were peculiar to the mission of Christ. For we find afterwards (v. 31.) John himself using the same language in this sense. *He that comes from above is above all. He that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all.* Or by *earthly things* may be meant the dispositions before spoken of necessary to receive the gospel; and by *heavenly things* the violent death of the Messiah, the calling of the Gentiles, &c. which he afterwards hints at in an obscure manner.

V. 13. *No man hath ascended up to heaven, &c.*] Since the phrases *ascending to heaven, being in heaven, &c.* mean *having communication with God*, and other prophets had preceded our Saviour; it is probable that the whole verse is to be interpreted as a Hebrew form of comparison, signifying that no other prophet had such intimate communications with God as our Saviour. See the note on John iv. 22.

V. 13. *Who is in heaven.*] This means the same as the phrase *in the bosom of the Father*, mentioned before, i. e. *in his favour and confidence*. This is wanting in one MSS. the Ethiopic Version and in Greg. Nazian. But admitting it to be genuine, why may we not consider it as a clause inserted by the evangelist (conformably to what he had written, Ch. i. 18.) as a fact (true at the time he wrote) that demonstrates Christ's divine mission, or that he came down from heaven, and the truth of all that he taught? If our Lord really spoke these words to Nicodemus, they must have been *hard to be understood* by him indeed. T.

V. 14. From hence to the end of his discourse our Lord seems to suggest some of the *ἐνδείξεις* or the heavenly things he had mentioned, v. 12. such as, his death; the divine benevolence manifested in it, and the benefits conferred on believers by it; the consequences of belief and unbelief in

him, and the different reception the gospel would meet with from persons of different characters. T.

V. 15. The whole verse Pearce thinks to be an interpolation, being the very same with the latter part of the verse following, and seeming to break in upon Jesus's argument.

THE PARAPHRASE.

John iii. 2. We cannot but acknowledge that thou art a teacher sent with some commission from God to instruct us, because no person, except one commissioned and empowered by God, could do the miracles which we see thou dost. We even suspect that thou mayst be the Messiah, but we do not see the necessity of what thou hast told us, and what we do not well understand, of a *new birth from above*, and as a symbol of it, the baptism even of the Jews, who are already the professors of a true religion, as if they were to be initiated into another. 3. Jesus answered, The heavenly birth, or the renovation of the whole man by a heavenly temper and disposition, and the publick profession of it by baptism, are, however, absolutely necessary in the dispensation of the Messiah. 4. Nicodemus replied, To baptize Jews, the children of Abraham, and who are already the sons of God, appears to me to be as extraordinary as a new birth to those who are already full grown, and even advanced to old age. 5. Jesus answered, the kingdom of God is, however, to be introduced both by the baptism of water and of the Spirit, or the miraculous effusion of divine gifts; and every disciple of mine, in this age of the promulgation of the gospel, will partake of both. 6. The privileges of the gospel are not things that a man can inherit by natural descent, but are of a spiritual nature. 7. And therefore do not wonder that it should be required even of Jews, that they be converted to it, and baptized into it, just as Gentiles are when they become Jews; assuming a new and heavenly disposition.

8. The religion that is now to be established does not consist of outward visible rites and ceremonies, but is of a spiritual and invisible nature, resembling the wind, which, being invisible itself, produces great and visible effects. 9, 10. Nicodemus acknowledging that he was not able to comprehend these things, Jesus replies, Art thou a master in Israel, one who professes a thorough knowledge of the Jewish religion and prophecies, especially those concerning the Messiah and his kingdom, and art thou not apprized of these things. 11. But not to explain at pre-

sent how these things might have been understood from the scriptures, I do assure you, that what I now assert may be depended upon, as what I have received in commission from God, though the Jews in general do not receive my doctrine as from God.

12, 13. If you hesitate to admit these first and elementary principles of the gospel, such as John the Baptist has already taught you, how can you receive the more sublime truths of it, to which your prejudices are still more averse; and yet they are such things as I, who am in intimate communion with the Father, have in commission from him, some of which are the following important particulars.

14. You expect a temporal and triumphant Messiah, but I shall be a suffering one, and shall even be exposed upon the cross, as Moses exposed the serpent in the wilderness, and for a similar salutary purpose. 15. That whosoever, of whatever nation he be, that shall look up to me, or believe in me, and obey my gospel, may not perish, but have everlasting life. 16, 17. It was for this gracious purpose that God sent me into the world, viz. that not the Jews only, as you suppose, but that the Gentiles also might be saved; whereas you expect that the Messiah will triumph over, trample upon, and oppress the Gentile world. 18. And such are, and will be, the testimonials of my divine mission, that whosoever does not admit them will be liable to just censure and condemnation. 19. For the evidence will be such, as none but the wilfully blind, those whose minds are perverted by vicious prejudices, can resist. Such will naturally be averse to the gospel and its evidence. 20. For we see universally, that they who are conscious of guilt are averse to receive that truth by which their vices would be detected and exposed. 21. But they who are of a candid and ingenuous disposition, and have nothing to reproach themselves for, fear nothing, and are ready to receive all new truths. Their hearts and lives being worthy of God, every doctrine that is true can only make them appear to more advantage.

SECTION

SECTION. XVI.

The last Testimony of John, and his Imprisonment.

J O H N III.

22 **A**FTER these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 And John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee ^a by the side of Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him.

^a beyond.

^b of the earth.

^c and.

^d believeth not.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above, is above all: he that is of the earth is earthly, and speaketh ^b from the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; ^c though no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlasting life: and he that ^d is disobedient to the Son, shall not see life; but the wrath of God abideth on him.

L U K E III.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

T H E N O T E S.

John iii. 25. *About purifying.*] Probably about the nature and use of his baptism.

V. 31. *Is earthly.*] Pearce thinks the words to be interpolated, being quite unnecessary. This

verse and all that follows to the end of the chapter may be considered as the words of the evangelist, and not of the Baptist.

T H E

THE PARAPHRASE.

John iii. 27. Do not think that shall I take any umbrage at the greater success of the ministry of Jesus. The rank and office of us both was fixed by God, and therefore what I must acquiesce in. 28. You must acknowledge that I never pretended to be the Messiah, but only to be sent to prepare the way for him. 29. I rejoice in his honour and happiness, as a friend, who assists at a marriage feast, partakes of the joy of the bridegroom. 30, 31. In comparison with his commission, mine relates to earthly things, and his to heavenly ones. 32. And though the people may not flock to him so readily, and so generally as they have done to me, his superior commission is as authentic as my inferior one; for he delivers only what he has seen and heard from God. 33. He, therefore, who believes in him,

believes in God himself. 34. To me, and to other prophets, but a small portion of the spirit of God is given; but to him the divine communications are without measure: for the Divine Being acts and speaks by him in such a manner as he has never thought proper to do by any other person whatever. 35. Such is the love and regard that God bears to him, that he has committed to him all power both in heaven and earth, for the advancement of his gospel. 36. He has even given him power to raise the dead, and to give everlasting life to all his faithful followers; and all who obstinately refuse to receive and obey his gospel will be excluded from that everlasting life, and suffer the most exemplary punishment.

SECTION XVII.

JESUS'S Discourse with the Woman of Samaria.

MAT T. IV.

12 **N**OW when Jesus had heard that John was cast into prison, he departed into Galilee.

JOHN IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.

2 (Though Jesus himself baptized not, but *his* disciples)

3 He left Judea, and departed again into Galilee.

4 And ^a it was necessary for him to go thro' Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore be-

MARK I.

14 **N**OW after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

^a he must needs go through Samaria.

ing wearied with *his* journey, sat thus on the well. And it was about the sixth hour.

7 There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? for the Jews have no ^a friendly intercourse with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who is it that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his ^b slaves?

13 Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again :

14 But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband :

18 For thou hast had five husbands, and he whom thou now hast, is not thy husband : in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither ^c upon this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ^d what ye know not, we worship what we do know, for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him.

24 God *is* a Spirit : and they that worship him, must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, who is called Christ; when he is come, he will tell us all things.

26 Jesus said unto her, I that speak unto thee, am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did : is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus.

^a dealings.

^b cattle?

^c in.

^d ye know not what : we know what we worship.

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest! Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together.

37 ^a For herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured,

and ye are entered into their labours;

39 And many of the Samaritans of that city believed on him, for the saying of the woman, who testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed, because of his own word;

42 And said unto the woman, Now we ^b no longer believe because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

^a And

^b believe not.

THE NOTES.

John iv. 9. *Have no friendly intercourse.*] The word *συνημινα* cannot mean, as in our translation, *have no dealings*; for the disciples were at that time gone into the town to buy food; and passing, as all the people of Galilee at least must frequently do, through Samaria, that kind of intercourse could not be avoided. Pearce would render the word, *Use not any thing together with the Samaritans*; as that they will not drink out of the same cup, or out of the same well with them.

V. 10. *Living, or running, water.*] Jacob's well was probably a reservoir for rain water, such being common in the East. See *Observation on Travels into the East*, Vol. I. p. 122.

V. 11. *Thou hast nothing to draw with.*] It is usual in eastern countries to take leathern buckets, and lines with them, there being no such thing left at the wells.

V. 12. *His cattle.*] *Ορειμματα* imports servants as well as cattle.

V. 18. *He whom thou now hast.*] Pearce prefers the reading of *σας* for *αυς*, and would render it, *thou hast no husband*; according to which it can only be inferred that this woman had been married to five men in succession, and not that she lived in fornication at present. And certainly the respect that was shewn to her by Christ himself, and by her fellow citizens, render it improbable that she should have been so infamous as our present copies leave room to suppose.

V. 22. *Ye worship ye know not what.*] This may be rendered, *Ye worship what ye know not,*

that is, did not know of yourselves, or originally, but learned of the Jews; your religion being derived from theirs. *Benson's Life of Christ*, p. 381. As the Samaritans worshipped the same God with the Jews, and for any thing that we know to the contrary, had as just ideas concerning him, I rather think, with Wolzogenius, that our Lord, notwithstanding the Greek words literally interpreted seem to express more, meant to censure only those things in which the Samaritans avowedly differed from the Jews, viz. the plan and mode of worship, the Jews having sufficient authority for what they did, and the Samaritans not.

Or, the expression may be considered as merely a Hebraism, denoting a preference of one thing to another, and not a direct censure of either of them. Thus when it is said *Jacob have I loved, and Esau have I hated*, the meaning only is, *I have loved Jacob more than Esau*. Other examples might be produced of the same kind. Thus our Lord might intend nothing more than to assert that the Jews had more knowledge of God, and of his worship than the Samaritans.

V. 23. *Αληθεια* (*truth*) the word appears to me to denote a *worship free from symbols*, the *reality* of worship, i. e. by the affections of mens hearts, unmixed with rites, and ceremonies, and sacrifices, &c. J.

V. 24. *God is a spirit.*] This is not said to denote the *essence* of God, but the *universality* of his influence, extensive, invisible, like the *wind*; and, therefore, the primary sense of *πνευμα* ought

to be worshipped without confinement to place; so St. Paul at Athens says, God dwelleth not in temples made with hands. J.

V. 25. This woman appears to have a juster conception of the Messiah's character than the Jews, because the Samaritans admitted only the *Pentateuch*, wherein the Messiah is spoken of as a prophet. Whereas in the consequent books the Messiah is spoken of as a king, which was the source of many mistakes. J.

V. 35. Probably the simile pursued in this and the following verses might be suggested by the appearance of the people crowding in haste

towards him out of the city. Perhaps also our Lord speaks with a view to the reception which the gospel should receive hereafter among the Gentiles, in contemplation whereof, in v. 38. he speaks in the past time of a thing yet future. T.

V. 38. *That whereon ye bestowed no labour.*] In this Pearce thinks our Lord alluded to his own labours in preparing these Samaritans for the reception of his gospel. But he might refer to the labours of the ancient Jewish prophets, and those of John the Baptist, as well as to his own, respecting the general spread of the gospel.

SECTION XVIII.

The Cure of the Nobleman's Son at Capernaum.

JOHN IV.

43 **N**OW after two days he departed thence, and went into Galilee.

44 For Jesus himself testified that a prophet hath no honour in his own country.

45 Then when he was come into Galilee. the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum,

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

THE NOTES.

John iv. 44. For the connection between this verse and the preceding. See the *Preliminary Dissertations*, p. 79.

V. 48. I would propose it for consideration whether these words ought not to be read interro-

gatively, *Except ye see signs and wonders, will ye not believe?* The nobleman had requested that Jesus would come down and heal his child; but, as appears from the sequel (v. 51, 52.) Capernaum was considerably distant from Cana. Such

THE NOTES.

^a request therefore seemed to import a persuasion that the presence of Jesus was necessary to the cure; or, at least, a want of conviction that he acted by the power of the omnipresent God. If our Lord, as I have suggested, proposed these words in the form of a question, they seem to have produced their proper effect, i. e. by enlarging the man's apprehensions and strengthening his faith: for as soon as Jesus said, *Go thy*

way, thy son liveth, he believed, and went his way, though he saw not the miracle performed. Whereas if, with our translators, we take the words as an affirmative proposition, the nobleman's behaviour contradicted it. Compare the Centurion at Capernaum's request with this nobleman's, and there will appear a remarkable difference in the strength of their faith. T.

SECTION XIX.

The Call of Peter, James, and John.

M A T T. IV.

13 **A**ND leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, ^a by the side of Jordan, Galilee of the Gentiles:

16 The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishermen.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going out from thence, he saw ^b two other brothers, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship, and their father, and followed him.

2

^a beyond.

M A R K I.

16 **N**OW as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

^b other two brethren.

A more circumstantial Account of the same Transaction by LUKE.

C H A P. V.

AND it came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennefareth,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.

6 And when they had done this, they

inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners who were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of fishes which they had taken:

10 And so *was* also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

T H E N O T E S.

Matthew iv. 15. Mr. Mede renders the original passage which is, Isaiah ix. 1, 2. as follows. "Though he lightly afflicted the land of Zebulun, and the land of Naphtali, he shall greatly honour her by the way of the sea, beyond Jordan, Galilee of the Gentiles. The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." The prophecy was delivered at a time when this country was grievously harassed by the king of Assyria, just before the captivity of the ten tribes.

V. *ibid.* By the *side of*.] The word *παρα*, Pearce shews, signifies sometimes on one side, and sometimes on the other side of Jordan; and in this place it can only mean the western side. Leigh and Vorstius say it had the same meaning as *παρα* —

V. *ibid.* Galilee of the Gentiles.] It was in this

part of Judea that Solomon gave Hiram, king of Tyre, some cities, whence that country was filled with foreigners.

Luke v. 8. *Depart from me.*] Peter thought himself unworthy of the presence of so great and holy a prophet as he was now convinced Jesus was, as he was afraid that some evil would befall him on account of his past sins. This idea appears to have been familiar to the Jews. So Gideon expressed his fear, Judges vi. 22. because he had seen an angel of God. Manoah the father of Sampson expressed still greater apprehension on the same account, Jud. xiii. 22. So also the widow of Zarephath imagined that her son died in consequence of her having received Elijah into her house, 1 Kings xvii. 18. *And she said unto Elijah, What have I to do with thee, O thou man of God, art thou come unto me to call my sin to remembrance, and to slay my son.*

S E C T I O N XX.

The Cure of a Demoniac, and of Peter's Wife's Mother, &c.

M A R K I.

21 **A**ND they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had ^b much shaken him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

L U K E IV.

14 **A**ND Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-day.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man which had a spirit of an unclean dæmon; and he cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the dæmon had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

M A T T.

^b torn.

MATT. VIII.

14 **A**ND when Jesus was come into Peter's house, he saw his wife's mother ^a lying in bed, and sick of a fever.

15 And he touched her hand, and the fever left her : and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with dæmons : and he cast out the spirits with *his* word, and cured all that were sick ;

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bore away *our* sicknesses,

MARK I.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever ; and ^b immediately they tell him of her.

31 And he came and took her by the hand, and lifted her up ; and immediately the fever left her, and she ministered unto them.

32 And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with dæmons.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many dæmons ; and suffered not the dæmons to ^c say that they knew him.

35 And in the morning, rising up ^d when the night was far advanced, he went out and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

LUKE IV.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever ; and they besought him for her.

39 And he stood over her, and rebuked the fever ; and it left her : and immediately she arose and ministered unto them.

40 Now, when the sun was setting, all they that had any sick with divers diseases, brought them unto him : and he laid hands on every one of them, and healed them.

41 And dæmons also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to say that they knew him to be the Christ.

42 And when it was day, he departed, and went into a desert place : and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also : for therefore am I sent.

44 And he preached in the synagogues of Galilee.

found

^a laid.

^b anon.

^c speak, because.

^d a great while before day.

M A R K I.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

M A T T. IV.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with *dæmons*, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from** the side of Jordan.

* beyond.

L U K E VI.

17 And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

T H E N O T E S.

Matt viii. 17. The manner in which Matthew applies this prophecy of Isaiah to Christ shews in what sense he understood Christ's being said to *bear the sins of men*, viz. *bearing or taking them away*, and not bearing, or taking them *on himself*, and thereby becoming liable to punishment for them. For he certainly did not take the bodily infirmities, or diseases, of men upon himself, but removed them by his power. So likewise he removes the moral disorders of men, the diseases or vices of mind, by the power of his gospel.

Mark i. 23. *An unclean spirit.*] The disorder

with which this man was afflicted was probably the epilepsy.

V. 24. *The holy one of God.*] This was a well known title of the Messiah, Psal. xvi. 10. Neither wilt thou suffer thine holy one to see corruption.

V. 34. *Because they knew him.*] These madmen might have lucid intervals, and know more concerning Jesus than the rest of the company then present; though the suspicion that Jesus was the Messiah was very prevalent even at the beginning of his ministry. Hence the attempts to make him assume kingly power.

SECTION XXI.

The Sermon on the Mount. PART I.

LUKE VI.

20 **A**ND he lifted up his eyes on his disciples, and said, Blessed *be* ye poor : for yours is the kingdom of God.

21 Blessed *are* ye that hunger now : for ye shall be filled. Blessed *are* ye that weep now : for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy : for behold, your reward *is* great in heaven : for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich : for ye have received your consolation.

25 But woe unto you that are full : for ye shall hunger. Woe unto you that laugh now : for ye shall mourn and weep.

26 Woe *unto you* when *all* men shall speak well of you : for so did their fathers to the false prophets.

MATT. V.

AND seeing the multitudes, he went up into a mountain : and when he was sat, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit : for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn : for they shall be comforted.

5 Blessed *are* the meek : for they shall inherit the earth.

6 Blessed *are* they who hunger and thirst after righteousness : for they shall be filled.

7 Blessed *are* the merciful : for they shall obtain mercy.

8 Blessed *are* the pure in heart : for they shall see God.

9 Blessed *are* the peace-makers : for they shall be called the children of God.

10 Blessed *are* they who are persecuted for righteousness sake : for theirs is the kingdom of heaven.

11 Blessed are ye when *men* shall revile you, and persecute *you*, and shall say *all* manner of evil against you falsely for my sake.

12 Rejoice, and be exceedingly glad : for great *is* your reward in heaven : for so persecuted they the prophets who were before you,

MARK IX.

49 For every one shall be salted ^a for the fire, and every sacrifice shall be salted with salt.

50 Salt *is* good : but if the salt have lost his saltness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another.

LUKE XI.

33 No man when he hath lighted a ^b lamp, putteth *it* in a secret place, neither under a bushel, but on a ^c stand, that they who come in may see the light.

M A T T. V.

13 Ye are the salt of the earth : but if the salt have lost its flavour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city ^d standing on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

16 ^e In like manner let your light shine before men, that they may see your good works and glorify your Father who is in heaven.

17 Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

LUKE XIV.

34 Salt *is* good : but if the salt have lost ^f its flavour, wherewith shall it be seasoned ?

35 It is neither fit for the land, nor yet for the dunghill ; *but* men cast it out. He that hath ears to hear, let him hear.

M A R K IV.

21 And he said unto them, Is a ^g lamp brought to be put under a bushel, or under a bed ? and not to be set on a ^b stand.

22 For there is nothing hid, which shall not be manifested ; neither was any thing kept secret, but that it should come abroad.

LUKE VIII.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed ; but setteth it on a candlestick, that they who enter in may see the light.

17 For nothing is secret that shall not be made manifest ; neither any thing hid that shall not be known, and come abroad.

LUKE XVI.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

^a with. ^b candle. ^c candlestick. ^d that is set on. ^e let your light. ^f his. ^g candle. ^h candlestick.
19 Whosoever

M A T T. V.

19 Whofoever therefore shall break one of ^a the leaft of thefe commandments, and shall teach men fo, he shall be called leaft in the kingdom of heaven: but whofoever shall do, and teach *them*, the fame shall be called great in the kingdom of heaven.

20 For I fay unto you, That except your righteoufnefs shall exceed *the righteoufnefs* of the fcribes and Pharifees, ye shall ^b by no means enter into the kingdom of heaven.

21 Ye have heard that it was faid by them of old time, Thou shalt ^c do no murder; and whofoever shall ^d commit murder, shall be in danger of the judgment:

22 But I fay unto you, That whofoever is angry with his brother without a caufe, shall be in danger of the judgment: and whofoever shall fay to his brother, Raca, shall be in danger of the council: but whofoever shall fay, ^eMoreh, shall be in danger of hell-fire.

23 Therefore if thou bring thy gift to the altar, and there remembreft that thy brother hath ought againft thee;

24 Leave there thy gift before the altar, and go thy way; firft be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adverfary quickly, whilst thou

L U K E XII.

58 When thou goeft with thine adverfary to the magiftrate, *as thou art* in the way,

^a thefe leaft.

^b in no cafe.

^c not kill.

^d kill.

^e Thou fool.

G

art

MATT. V.

art in the way with him; left at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

LUKE XII.

give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the last mite.

THE NOTES.

Matthew v. &c. This discourse, called *The Sermon on the Mount*, was delivered to the peculiar disciples of Christ, and not to the mixed multitude, who followed him on account of his miracles. These he purposely avoided by retiring into the mountainous part of the country, whither his disciples only followed him. The great object of it seems to have been to inculcate the principles of a better morality than was taught by the doctors of the Jewish law in that age, and also gradually to undermine some of their notions concerning the outward splendour of the Messiah's kingdom. For, in opposition to the pride and haughtiness which those notions could not fail to inspire, he begins his discourse with pronouncing blessings upon persons of a quite different temper and disposition, as the *poor in spirit*, as the *humble*, the *mourners*, the *meek*, the *merciful*, &c. and especially the *persecuted for righteousness sake*, of which they who expected a triumphant Messiah could have no apprehension.

V. 13. *If the salt have lost its flavour.*] It is a common thing for rock salt, when exposed to the air, in hot countries, to lose its acid. Maundrel says, "Along one side of the valley of salt, viz. that towards Gibul, there is a small precipice, about two men's length, occasioned by the taking away of the salt. I broke a piece off that was exposed to the sun, rain, and air; though it had the sparks and particles of salt, yet it had perfectly lost its flavour. The inner part, which was connected to the rock, retained its flavour, as I found by proof." *Benson's Life of Christ*, p. 391.

V. 14. *A city set on an hill.*] Perhaps the town of Japhet, or Bethulia, which stood upon a hill, might be in view.

V. 17. *Have salt in yourselves.*] i. e. Have the true spirit of the gospel among yourselves,

and give proof of it by living in peace one with another, of which partaking of the same salt is an emblem. *Benson's Life of Christ*, p. 712.

V. 18. *One little;*] Probably those small strokes which made the distinction between letters nearly alike.

V. 21. *In danger of the judgment.*] *Judgment* and *council* probably refer to different courts of judicature among the Jews.

V. 22. *Hell fire.*] The word *γεεννα* signifies the valley of the son of Hinnom, which was a valley near Jerusalem, infamous for idolatry, and particularly for the burning of infants to Molock, fires being continually kept there for that and other purposes. After the reign of Josiah, the filth of the city was generally consumed there. By the name of this horrid place the Jews, in our Saviour's time, represented the punishment of the wicked in another life, and he adopted it after them. See *Lightfoot's Works*, Vol. II. p. 141.

V. 22. *Moreh.*] As *Raka*, in the former part of the verse, is a Hebrew or Syriac word, it is probable that the word *mupe* is one too, and then it will signify *rebel*, or *apostate* which is a more bitter and insulting expression than *fool*. *Raka* means an empty good for nothing fellow.

V. 23, 24. If thou art conscious of having injured or offended thy brother. It is not said, If thou remembrest that thou hast ought against thy brother. It is the offending, not the offended party that must be reconciled. T.

Mark ix. 49. *Salted for the fire.*] Thus *mupe* may be rendered, i. e. every one shall be prepared for being a sacrifice to God by you the apostles and disciples. So 2 Peter iii. 7. *μυρωμένη* is reserved for fire. *Benson's Life of Christ*, p. 711. Pearce thinks the clause, *Every sacrifice shall be salted with salt* to be an interpolation.

THE

THE PARAPHRASE.

Matthew v. 22. Your ordinary tribunals in this world punish murder only with death ; but I say unto you, that, in a future world, causeless rage and hatred will be punished by God, who knows the heart, in a manner as dreadful. If the hatred proceed to abusive words, so that a man shall call his brother a *vain empty fellow*, his punishment will be as much greater, as that which is inflicted by the Sanhedrim for the most atrocious crimes exceeds the punishments that

are inflicted by the inferior courts of justice. But if a man proceeds farther, to call his brother a *wicked abandoned wretch*, which reflects upon his moral character as well as his understanding, and all without reason, his punishment in a future life will be so great, that it may be compared to burning in the valley of Hinnom, which is more dreadful than any punishment that the highest of your judicatures ever inflict. See Grotius.

SECTION XXII.

The Sermon on the Mount. PART II.

MATTHEW V.

27 **Y**E have heard that it was said by them of old time, Thou shalt not commit adultery :

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye^a cause thee to offend, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand^b cause thee to offend, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement :

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of^c whoredom causeth her to commit adultery : and whosoever shall

marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

34 But I say unto you, Swear not at all : neither by heaven ; for it is God's throne :

35 Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your^d discourse be, Yea, yea ; Nay, nay : for whatsoever *is* more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

^a offend thee.

^b offend thee.

^c fornication.

^d communication.

M A T T. V

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall ^a press thee to go a mile, go with him two.

42 Give to him that asketh thee, and from him that would borrow of thee, turn thou not away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you ;

45 That ye may be the children of your Father who *is* in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them who love you, what reward have ye ? do not even the publicans the same ?

47 And if ye salute your ^b friends only, what do ye more *than others* ? do not even the publicans so ?

48 Be ye therefore perfect : even as your Father who is in heaven is perfect.

^a compel.

L U K E VI.

27 **B**UT I say unto you that hear, Love your enemies, do good to them that hate you,

28 Bless them that curse you, and pray for them that despitefully use you.

29 And unto him that smiteth thee on the *one* cheek, offer also the other ; and him that taketh away thy cloak, forbid not to take thy coat also.

30 Give to every man that asketh of thee ; and of him that taketh away thy goods, ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them that love you, what thank have ye ? for sinners also love those that love them.

33 And if ye do good to them that do good to you, what thank have ye ? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

^b brethren.

T H E N O T E S.

Matthew v. 29. *Offend*, i. e. *ensnare, cause to sin*.] This is generally the meaning of the word *σκανδαλίζω* in the New Testament.

[*Ib. Thy whole body be cast into hell.*] It is plain that our Lord alludes to the resurrection, as the time of future punishment, without giving any hint of an *intermediate state*, or the punishment of the separate soul, concerning which nothing is ever said in the scriptures.

V. 31. *Whosoever shall put away his wife.*] The Jewish doctors allowed great licence in this respect. R. Akiba said, that if any man saw a woman handsomer than his own wife he might put her away, because it is said in the law, *If*

she find not favour in his eyes. Lightfoot's *Works*, Vol. II. p. 147.

V. 39. *Resist not evil.*] That this is not to be understood literally, is evident from the conduct of our Saviour and Paul, who when they were actually smitten, did not voluntarily expose themselves to farther insults, but expostulated on account of those they had received. The precept can, therefore, only be intended to inculcate a meek and unrevengful temper.

V. 34. These words are not found in the Old Testament, and therefore Pearce conjectures that Matthew wrote, *and not hate thine enemy*, referring to Lev. xix. 17, 18 ; this is generally the sense of

of the law of Moses respecting strangers and enemies; and our Saviour's alteration from *not hating*, to *loving* is considerable. The aversion which the Jews entertained for all who were not of their own nation, or religion, is well known; but though they pretended to justify this by some passages in their law, their constructions were unfair and injurious.

V. 47. *Your friends*.] This, says Pearce, is agreeable to all the Greek MSS.

Luke vi. 35. *Hoping for nothing again*.] Pearce would render the passage, *making nobody despair*, or *putting nobody out of hopes*, *refusing nobody*; preferring the reading of *μὴ δεῦν* to that of *μὴ εἶναι*. According to our present reading, it may be rendered *despairing of nothing*.

THE PARAPHRASE.

Matthew v. 38, &c. Moses, to deter people from injuring one another, allowed men to exact by law an eye for an eye, a tooth for a tooth, &c. And the Jewish doctors not only encourage men to insist upon this, but even allow men to revenge their own quarrels in this manner, provided they do not inflict a greater injury than they had received. But I command you to

check the spirit of revenge, and resent no injury done to yourselves, without the most urgent necessity, or for the public good. 48. Also, in opposition to the covetous, and consequently the litigious spirit of the Pharisees, I would advise you to suffer as far as possible, and by any means compose your differences in an amicable manner, rather than go to law with one another.

SECTION XXIII.

The Sermon on the Mount. PART III.

MATTHEW VI.

TAKE heed that ye do not your^a righteousness before men, to be seen of them: otherwise ye have no reward of your Father who is in heaven.

2 Therefore, when thou doest *shine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father who seeth in secret, himself shall reward thee openly.

5 And when thou prayest, thou shalt

not be as the hypocrites *are*, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray in secret to thy Father^b, and thy Father who seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After

^a alms.

^b to thy Father which is in secret.

M A T T. VI.

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our ^a offences, as we forgive ^b those who have offended us.

13 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father who is in secret: and thy Father who seeth in secret shall reward thee openly.

L U K E XI.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins: for we have also forgiven every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

^a debts. ^b our debtors.

MATT. VI.

19 Lay not up for yourselves treasures upon earth, where moth and rust^a consume, and where thieves break through and steal.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust^b consume, and where thieves do not break thro' nor steal.

21 For where your treasure is, there will your heart be also.

22 The^c lamp of the body is the eye: if therefore thine eye be^d clear, thy whole body shall be full of light.

23 But if thine eye be^e disordered, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, ^fBe not anxious about your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

LUKE XII.

33 Sell that ye have, and gives alms: provide yourselves with bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth^g spoileth.

34 For where your treasure is, there will your heart be also.

LUKE XI.

34 The^h lamp of the body is the eye: therefore when thine eye isⁱ clear, thy whole body also is full of light; but when *thine eye* is^k disordered, thy body also is^l in darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light; as when the bright shining of a^m lamp doth give thee light.

LUKE XII.

22 And he said unto his disciples, Therefore I say unto you, ⁿbe not anxious for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

LUKE XVI.

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

^a doth corrupt. ^b corrupt. ^c light. ^d single. ^e evil. ^f Take no thought for. ^g corrupteth.
^h light. ⁱ single. ^k evil. ^l full of darkness. ^m candle. ⁿ Take no thought.

M A T T. VI.

26 Behold the fowls of the air: for they *ſew* not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by ^a anxious thought can add one cubit unto his ^b age?

28 And why ^c are ye anxious about raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;

29 And yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe.

30 Wherefore, if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 ^d Be ye not anxious therefore, ſaying, What ſhall we eat? or, what ſhall we drink? or, wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

^a taking. ^b ſtatue. ^c take ye thought for. ^d Therefore take no thought. ^e with taking thought.
^f ſtatue. ^g take ye thought.

L U K E XII.

24 Conſider the ravens: for they neither ſow nor reap; which neither have ſtore-houſe, nor barn; and God feedeth them: How much are ye better than the fowls?

25 And which of you ^a by being anxious can add to his ^b age one cubit.

26 If ye then be not able to do that thing which is *leaſt*, why ^c are ye anxious for the reſt?

27 Conſider the lilies how they grow: They toil not, they ſpin not; and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe.

28 If then God ſo clothe the graſs, which is to-day in the field, and to-morrow *iſ* caſt into the oven; how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.

32 Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom.

T H E N O T E S.

Matthew vi. 1. Our Saviour, in the beginning of this ſection, alludes to a variety of cuſtoms among the Pharifees, who performed their devotions in a very oſtentatious manner.

V. *ibid.* *Your righteouſneſs.*] This, Pearce obſerves, is the better reading.

V. *ibid.* *Sound a trumpet.*] In the Eaſt, ſome Derviſes carry horns with them, which they blow when any thing is given them. Perhaps ſome of the Jewiſh beggars might have the ſame cuſtom, and the Pharifees might give alms to

them in preference to others. *Harmer's Obſervations*, Vol. I. p. 474.

V. 3. *Let not thy left hand know, &c.*] It is ſaid, that the poor's cheſt ſtood on the right-hand as they entered the ſynagogues.

V. 6. *In ſecret to thy father, &c.*] This makes a better ſenſe, and is of ſufficient authority. See *Pearce*.

V. 7. *Vain repetitions.*] This may refer to the repeated invocations which are cuſtomary in prayers to the heathen gods, in which all their known

Known names and attributes are superstitiously enumerated, as well as to the clamorous indecent manner of urging their requests. See the account of the behaviour of the priests of Baal in their contest with Elijah, 1 Kings xviii. 25.

Ibid. *As the heathen do.*] Dr. Wotton, as Pearce observes, thinks that the original reading was hypocrites, and not heathens. He also thinks that *Barlogoria* in this verse signifies *long speeches*, and not properly vain repetitions, though these are the consequence of long speeches.

V. 11. *Daily bread.*] The original word *ἐπιβίον* signifies bread, i. e. necessary sustenance, for future time, or life.

V. 17. *Anoint thine head.*] This was customary with the Jews, both at feasts, and at other times.

V. 19. *Treasures.*] i. e. your chief treasures, those which you most value, and labour most to attain.

Ibid. *Moth and rust.*] Rust respects metals, and moth clothes, which make a great part of

valuable treasure in Eastern countries, where their loose garments will fit almost any person.

V. 22. *If thine eye be single*; rather, *clear*,] being opposed to an eye that has a film over it. Eye here means the moral principle, or conscience, which if it be sound, is the safe guide of life, as a lamp is to a man in walking. But if it be vitiated, a man is left without resource, being deserted by all that within him which he could depend upon for direction.

V. 24. *Mammon.*] A Syriac word for riches.

V. 27. *Your age.*] Respecting the prolongation of life.

V. 30. *To-morrow is cast into the oven.*] The stalks of herbs and flowers are used in the East for firing; fuel being, in many places, very scarce. *To-morrow* may mean *In a short time*. See *Harmer's Observations*, Vol. I. p. 264.

V. 32. *Shall be added unto you.*] i. e. as far as shall be really useful, and proper for you.

Luke xii. 29. *Of doubtful mind*,] i. e. of an anxious unsettled temper.

THE PARAPHRASE.

Matthew vi. 9, &c.] O God, our heavenly Father, the author of our being, who knowest all our wants, and whose care and goodness we daily experience. It is our earnest wish and prayer, that thy being, attributes, and providence, may be universally known, and revered, and that the pure worship of thee may prevail over the whole world. May thy kingdom under the Messiah, a kingdom of truth and righteousness, be firmly established; that thy will may be done by all men, with the utmost cheerfulness and readiness, as it is done by the angels in heaven. Grant unto us as much of the good things of this life as may be sufficient for our present use; but for this and all our future supplies we cheerfully rely on thy infinite wisdom and goodness. Forgive, we beseech thee, our offences against thee, as we from our hearts forgive those who offend us. Bring us into no trials or temptations that shall be too hard for us; but may all the discipline of life be such as shall exercise and improve us, and be a means of delivering us from all vice, and establishing us in the practice of virtue. These our requests we address unto thee, as the supreme and perpetual governor of the universe, who canst do more for us than we can ask.

Matt. vi. 22. See that you form a right judgment of the respective value of things temporal and eternal. For the judgment or reason is to the mind what the eye is to the body, which guides all its motions. If the eye be clear, the whole body enjoys the benefit of it; but if it be cloudy the injury extends to the whole body. If, therefore, the eye of the mind, the seat of knowledge and judgment, be perverted, whence can it possibly be enlightened and directed. In what darkness, confusion, and misery, must the man be involved.

V. 24. What you chiefly value and pursue must be *one thing*. Least of all is it possible that any person should successfully give his attention to things so very different in their nature as those of *this life*, and those of the *life to come*. You must, therefore, give a decided preference to one of them, and make the other subservient to it. This will necessarily be the case if a man engage in the service of two masters, whose commands must sometimes interfere. You cannot, therefore, be devoted to the service of God, and the pursuit of this world at the same time.

SECTION XXIV.

The Sermon on the Mount. PART IV.

MARK IV.

23 **I**F any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: ^a Whatever measure ye use, it shall be measured to you: and unto you that hear, shall more be given.

LUKE XI.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine on his journey is come to me, and I have nothing to set before him?

MATT. VII.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and ^a with whatever measure ye use, it shall be measured to you again.

3 And why beholdest thou the ^b straw that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the straw out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to take the straw out of thy brother's eye.

6 Give not that which *is* holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

LUKE VI.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your ^c lap. For with the same measure that ye use, it shall be measured to you again.

39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one ^d shall be prepared as his master.

41 And why beholdest thou the straw that is in thy brother's eye, but perceivest not the beam which is in thine own eye?

42 ^e Or, how canst thou say to thy brother, Brother, let me pull out the straw that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the straw that is in thy brother's eye.

^a with what measure ye mete. ^b mote. ^c bosom. ^d that is perfect shall be as his master. ^e 7 And Either,

LUKE XI.

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know *how* to give good gifts unto your children: how much more shall *your* heavenly Father give ^a that which is good to them that ask him?

MATT. VII.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil know *how* to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be who go in thereat:

14 Because strait *is* the gate, and ^b rugged *is* the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, who come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes off thorns, or figs off thistles?

17 Even so every good tree bringeth forth good fruit; but a ^c bad tree bringeth forth ^d bad fruit.

LUKE VI.

31 And as ye would that men should do to you, do ye also to them likewise.

LUKE XIII.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

LUKE VI.

43 For a good tree bringeth not forth bad fruit; neither doth a bad tree bring forth good fruit.

44 For every tree is known by its own fruit: for off thorns men do not gather figs, nor off a bramble-bush gather they grapes.

^a the Holy Spirit. ^b narrow. ^c corrupt. ^d evil.

MATT. VII.

18 A good tree cannot bring forth ^a bad fruit, neither *can* a ^b bad tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out *dæmons*? and in thy name have done many wonderful works;

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and, doeth them, I will liken him unto a wise man who built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not

LUKE VI.

45 A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man who built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

LUKE XIII.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And behold, there are last, who shall be first; and there are first, who shall be last.

shall

evil.

corrupt.

shall be likened unto a foolish man, who built his house upon the sand :

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell, and great was the fall of it,

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as *one* having authority, and not as the scribes.

THE NOTES.

Matthew vii. 3. *A note.*] Some suppose it to be a small splinter of wood, which is more directly opposed to a *beam*. There are others who suppose that these terms denote different disorders of the eye.

V. 25. In the Holy Land the rain is apt to fall in great torrents, so as to sweep the rocky hills that are but slightly covered with soil.

Luke vi. 30. *Into your lap.*] The usual dress in the East is a piece of cloth, about six yards long, and five or six feet broad, one corner of which is thrown over one shoulder, and the rest is folded about their bodies, the outer fold hanging loose, and serving for an apron, which is often rendered *lap*, or *bosom*, in the scriptures. This garment being very apt to get loose, a girdle was very necessary to accompany it. *Shaw's Travels*, p. 225.

Luke xi. 5, &c. This and other parables of our Lord which recommend importunity in prayer, must not be interpreted so as to contradict his own direction, not to use *vain repetitions* in prayer, as if we expected to be heard for our much speaking ; but as recommending a humble and patient expectation of the blessings we solicit, notwithstanding the Divine Being should think proper for a long time to withhold them.

V. *ibid.* *At midnight.*] It is common in the East to travel by night, on account of the heat in the day.

V. 7. It is customary for a whole family to

sleep in the same room, but not in the same bed ; so that sleeping in the same room was probably all that was meant by *being with him in bed* ; and, even thus he must have disturbed them by rising, and opening the door. Perhaps it may be rendered. My servants as well as myself are in bed ; since *παῖδιον*, as well as *παῦς* may signify a *servant*.

V. 12. *A scorpion.*] The body of a white scorpion is said to resemble an egg.

V. 13. *That which is good.*] Pearce prefers this reading to that which has the *Holy Spirit*.

Luke xiii. 23. Matthew vii. 13. *Are there few that shall be saved.*] There is but too much reason to conclude, that the bulk of mankind, in all ages, fall far short of that purity of heart and life which is required of christians, and which is necessary to fit them for future happiness. Secular pursuits are evidently the great objects with the bulk of mankind, and a supreme regard to the will of God, and a future life, are comparatively rare.

Ibid. I am satisfied the question was asked by persons who thought only of a temporal kingdom. But the fact was that few of the Jews were saved, i. e. embraced the gospel. I do not think that Jesus speaks of final happiness, though what is observed above is very just. J.

V. 24. *Will seek to enter in, and shall not be able.*] i. e. they will apply too late, when the door is shut against all. This is explained more particularly, Matthew vii. 20 &c.

THE PARAPHRASE.

Matthew vii. 6, &c. To your care and circumspection respecting your own characters, in order to qualify you to reprove others, add prudence, and do not throw away your reproofs where they are not likely to be well received. This would be to do them no good, and to ex-

pose yourselves to unnecessary insult and injury.

Luke xiii. 30. The Gentiles, who now enjoy the fewest advantages, shall be the most distinguished, and the Jews, who have had the most advantages of a religious nature, shall be far behind them.

SECTION

SECTION XXV.

Jesus cures the Leper, and the Centurion's Servant, and raises the Widow's Son.

MARK I.

39 **A**ND he preached in their synagogues throughout all Galilee, and cast out dæmons.

40 And there came a leper to him, beseeching him, and kneeling down to him, saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but, was without in desert places: and they came to him from every quarter.

MATT. VIII.

WHEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and ^a made obeisance to him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way. shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him, a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The Centurion answered and said, Lord, I am not worthy that thou

LUKE V.

12 **A**ND it came to pass, when he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: Be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

LUKE VII.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain Centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

^a worshipped.

LUKE VII.

4 And when they came to Jesus, they befought him ^a with importunity, saying, That he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof;

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said, unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant ^b well that had been sick.

MATTHEW VIII.

shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness. there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

LUKE VII.

11 And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: And they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak. And he delivered him to his mother.

^a instantly.

^b whole.

THE NOTES.

Matthew viii. 1. The miraculous cure of the leprosy was thought by the Jews to be characteristic of the Messiah, and therefore there was peculiar reason for enjoining this man silence. *Benjon's Life of Christ*, p. 340. It is sufficient, however, to say that the crowds of people that flocked to Christ from all quarters on account of his late miracles at Capernaum were so great,

that, for the present, our Lord might not chuse to draw any more people about him. He had retired to the mountain purposely to avoid this crowd. It is observable that this is the first time that we have any account of our Lord's enjoining silence on any person whom he cured, and this, we see, he did not do till he found himself greatly incommoded by the fame of his public miracles.

Luke

Luke v. 12. *In a certain city.*] This must have been in the confines of the city, for lepers were not allowed to live in cities, the disease being infectious.

V. 8. *Under authority.*] i. e. I who am myself under the command of a superior officer, have yet soldiers under me, who are perfectly obedient to me.

V. 9. *From the East and from the West.*] i. e. from distant parts of the earth.

V. 14. The people of the East bury their dead without coffins, but they carry them to the grave on a bier, that is often shaped like one. *Harmer's Observations*, Vol. II. p. 156.

SECTION XXVI.

Jesus stills a Tempest, and cures the Demoniac at Gadara.

MATT. VIII.

18 **N**OW when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* ^a places of shelter; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

LUKE IX.

57 **A**ND it came to pass that as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes and birds of the air *have* ^a places of shelter; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

LUKE VIII.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

MARK IV.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

MARK IV.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

MARK V.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs, and no man could bind him, no not with chains.

4 Because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and^a prostrated himself before him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit)

^a worshipped him.

MATT. VIII.

26 And faith he unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with dæmons, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time.

30 And there was^b not far off from them an herd of many swine, feeding.

31 So the dæmons besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

^b a good way off.

I

LUKE VIII.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him^c a certain man in the city, who had dæmons a long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the dæmon into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many dæmons were entered into him.

31 And they besought him, that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

^c out of the city, a certain man.

M A R K

MARK V.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he befought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And all the dæmons befought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the dæmon, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it*, told them how it befel to the demoniac, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

MATT. VIII.

33 And they that kept them, fled, and went their way into the city, and told every thing; and what was befallen to the possessed of the dæmons.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they befought him to depart out of their coasts.

MARK V.

18 And when he was come into the ship, ^a the demoniac prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but faith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him. And all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

^a he that was possessed with the devil.

LUKE VIII.

33 Then went the dæmons out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the dæmons were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also who saw *it*, told them by what means he that was possessed of the dæmons was healed.

37 Then the whole multitude of the country of the Gadarenes round about befought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man out of whom the dæmons were departed, befought him that he might be with him. But Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

THE NOTES.

Matthew viii. 22. *Let the dead bury their dead.*] i. e. Let worldly-minded men mind worldly things. Death is often used in this moral and figurative sense, as *dead in trespasses and sins*, &c. It is probable that this man thought that by waiting till the death of his father, the uncomfortable life that our Lord now led would be over, and he would be entering upon his kingdom.

V. 28. As it was the current opinion among the Jews that madness was owing to a possession with an evil spirit, the madmen themselves, who once had their senses, must, of course, have had the same notion. These madmen, as is not uncommon, knew themselves to be so, and therefore thought themselves to be possessed, and spoke in that character. For reasons, of which we may not be competent judges, our Lord thought proper

proper to transfer the madness from these men to the swine. Perhaps to punish them for keeping those animals, which by the law of Moses they were not allowed to eat, and which by a law of Hyrcanus they were forbidden to keep.

It is generally imagined that the people of this country besought Jesus to depart out of their coasts through dislike to him and his doctrine, but their request might be dictated by the same apprehension that led Peter to say, after the miraculous draught of fishes, *Depart from me, for I am a sinful man*. They were convinced that Jesus was a prophet, and might be afraid that he was come to punish them for their sins. It is observable that Jesus ordered these madmen to publish the miracle of their cure. Perhaps, as he was leaving their country, and did not intend to spend much time there, he was not apprehensive of

any inconvenience from it. It could not be owing to the incredulity of the people; for if they had not been convinced of his miraculous power they would not have contented themselves with *beseeching* him to leave their coasts, but, irritated at the loss of their swine, would, probably, have insulted and abused him.

Mark v. 3. *In the tombs.*] Dr. Shaw observes that, among the Moors, the graves of the principal citizens have cupolas, or vaulted chambers, of four or more yards square, built over them; and they frequently lie open, and afford an occasional shelter from the inclemency of the weather.

V. 5. Cutting and flashing the body, especially the arms, is often used as an expression of great anguish or vehemence of passion in the East. See *Harmer's Observations*, Vol. II. p. 516.

Luke ix. 62. *Fit*; *ευδαιμονος*, properly disposed.

THE PARAPHRASE.

Luke ix. 62. As no man is fit to manage a plough who looks behind him, and is not intent upon his work; so no man is fit for the kingdom of heaven, who does not give his whole

attention to it, and who, in the present circumstances of things, is not even ready to abandon all for it.

SECTION XXVII.

The Cure of the Paralytic Person, the Call of Matthew, and the Discourse of Jesus with the Pharisees.

MARK II.

AND again he entered into Capernaum, after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, inso-much that there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, who was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

MATT. IX.

AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, *This man blasphemeth*.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

^a through.

I 2

LUKE V.

17 **A**ND it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town in Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18 And behold, men brought in a bed a man who was taken with a palsy: and they sought means to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down ^a over the tiling with *his* couch, into the midst before Jesus.

MARK

MARK II.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the Scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but ^a one, that is, God?

8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins. He saith to the sick of the palsy,

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea *side*; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi *the son* of Alphaeus, sitting at the ^b custom house, and said unto him, follow me. And he arose, and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

MATT. IX.

5 For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins. Then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, who had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that are ^c in health, need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacri-

LUKE V.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins. He said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and saw a publican named Levi, sitting at the custom house: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

M A R K

^a God only. ^b receipt of custom. ^c whole.

MARK II.

16 And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are ^a in health, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

18 And the disciples of John, and of the Pharisees, used to fast: and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old leathern bowles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

MATT. IX.

13 I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old leathern bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

^a whole.

LUKE V.

31 And Jesus answering, said unto them, They that are ^b well need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old leathern bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

^b whole.

THE NOTES.

Matthew ix. 1. *Son.*] An expression of condescension and tenderness.

V. 3. *Thy sins be forgiven thee.*] By this nothing more might be meant than the removal of the disorder, as the effect of sin, and our Lord might chuse this mode of expression, as an example of the authority with which he was invested to judge the hearts of men, and pronounce the sentence of condemnation, or acquittal, as he should see reason; a power which he will more fully display at the day of judgment.

This miracle he proposes as a proof that he was possessed of that very power.

V. 6. *Take up thy bed,*] Meaning the carpet on which he was brought, and on which he slept. Mr. Harmer in his *Observations*, supposes that whenever this expression is used, the meaning is, that the carpet on which they slept should be *laid out* in the house, for the reception of company, according to the Eastern custom, Vol. II. p. 66.

V. 9. Publicans were odious to the Jews both

on account of their being employed by the Romans to collect the tribute of them as a conquered people, and likewise on account of the extortions they were often guilty of.

Mark ii. 1. *After some days.*] Some of the Latin MSS. says Pearce, have *octo dies, eight days*, so that it seems some Greek copies had *ὀκτὴν ἡμέρας*. Of this I had no knowledge when, from other circumstances, I limited this excursion to about that space of time. Pearce, however, thinks the time must have been greater; but then he, with the generality of commentators, supposes Christ to have preached three years and a half.

V. 4. Dr. Shaw supposes that our Lord might be preaching in the court, or quadrangle of the house, over which it was customary to extend a covering, or veil, to shelter persons from the heat, &c. and that the people who brought the paralytic person carried him up the stair-case, which is generally within the court, and only removed that temporary covering of the open court, in order to let him down by the side of the wall, near the place where Jesus was. To

let down *διὰ τῶν κερμαίων*, he shews, does not mean *through the tiling*, but *by the side of it*; just as Paul was let down *διὰ τῆς τοῦχος* by the wall of Damascus, Acts ix. 26. *Shaw's Travels*, p. 211.

Luke v. 36. *End*] By these similitudes our Lord teacheth, that as prudence forbids, in common affairs, to combine things incongruous, because the certain consequence would be to defeat the end proposed; so it would be very improper to unite that spiritual and heavenly doctrine, which he came to publish to the world, with the ritual injunctions and ceremonial observances appointed under the former more imperfect and carnal institution; because the effect could not fail to be, either a contempt and neglect of the rituals, or a depravation and ruin of the spirituals, or both. That whoever entertaineth just sentiments of and regards for the genuine truths of the gospel, which are from everlasting, will have little relish for corporeal observances which are comparatively novel and worthless. T. Another sense is given in the paraphrase.

T H E P A R A P H R A S E.

Luke v. 39. Not only is it inconvenient to put things together that do not suit one another, as a piece of new cloth to an old garment, or new wine into old leathern bottles; but even too sudden a transition from one thing to another is not agreeable. Thus persons who have been

used to drink old wine cannot immediately reconcile themselves to that which is new. For though this be more pleasant to others, they think the old, to which they have been accustomed, to be better; and it is advisable to indulge men in their innocent prejudices and habits.

S E C T I O N XXVIII.

The Cure of the Woman who had the bloody Issue, the raising of Jairus's Daughter, and the Cure of the two blind Men and the dumb Demoniac.

M A T T. IX.

18 **W**HILE he spake these things unto them, behold, there came a certain ruler, and ^a prostrated himself before him saying, My daughter is even now ^b expiring: but come and lay thy hand upon her, and she shall live.

M A R K V.

22 **A**ND behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

L U K E VIII.

41 **A**ND behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

^a worshipped him.

^b dead.

MATT. IX.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 (And behold, a woman who was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be ^a well.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee well. And the woman ^b was restored to health from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the same hereof went abroad into all that land.

MARK. V.

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee* come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman who had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be well.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus immediately, knowing in himself that virtue had gone out of him, turned about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

LUKE VIII.

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.

43 And a woman having ^a a flux of blood twelve years, who had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her flux of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee well: go in peace.)

^a whole.

^b was made whole.

^c an issue.

M A R K. V.

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee ^a well; go in peace, and be ^b cured of thy disease.

35 While he yet spake, there came from the ruler of the synagogue's *house*, *certain* who said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he said unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he said unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee) arise.

42 And straightway the damsel arose, and walked: for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly, that no man should know it; and commanded that something should be given her to eat.

L U K E VIII.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall ^b recover.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not: she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

M A T T.

^a whole.^b whole of thy plague.^c be made whole.

M A T T. IX.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a dæmon.

33 And when the dæmon was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out the dæmons through the prince of the dæmons.

T H E N O T E S.

Matthew ix. 34. *Beelzebub* (for so the *prince of demons* is called, Matt. xii. 24.) signifies *lord of flies*.] It was the name of one of the gods of the Philistines. See 2 Kings i. 23. In the Greek of the New Testament it is *Beelzeboul*, which is *lord of a dunghill*, perhaps so called by the Jews out of contempt. How this personage came to be considered as *prince of the dæmons* does not appear. Our Lord uses the word as synonymous to *Satan*, and *devil*, that is the principle, or source of evil in general, a mere allegorical personage.

V. 18. *My daughter is now dead.*] According to Matthew, Jairus thought his daughter to be actually dead. According to Mark and Luke she was only at the point of death. Perhaps the father did not know certainly whether she was dead or not; but having heard that Jesus had raised from the dead the son of the widow at Nain, he might have no doubt of his power even to raise his daughter from the dead.

Mark v. 38. It is customary in the East for people to crowd to the place where persons are

dead, and to bewail them in a noisy manner, in token of respect. Sir John Chardin says that the concourse of people where persons lie dead is incredible. Every body runs thither, the poor and the rich; and the former, more especially, make a strange noise. See *Harmer's Observations*, Vol. II. p. 135.

Dr. Shaw says that, upon funeral occasions, it is also customary in the East to hire women to act the part of mourners, who, like the *præfice*, or mourning women of old, are *skilful in lamentation* (Amos v. 16.) and great mistresses of those melancholy expressions. And indeed, he says they perform their parts with such proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an extraordinary pitch of thoughtfulness and sorrow. *Shaw's Travels*, p. 242.

Luke viii. 44. *To touch the hem of his garment.*] Probably to kiss it; which is a mark of profound respect and reverence. See *Harmer's Observations*, Vol. II. p. 34.

SECTION XXIX.

Jesus walks in the Corn-fields, heals the man who had the withered Hand, and appoints the twelve Apostles.

MARK II.

23 **A**ND it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was ^a hungry, he and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat, the shew-bread, which is not lawful to eat, but for the priests, and gave also to them that were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

MATT. XII.

AT that time Jesus went on the sabbath-day through the corn, and his disciples were hungry, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was hungry, and they that were with him,

4 How he entered into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them who were with him, but only for the priests?

5 Or have ye not read in the law, *How* that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, that in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

LUKE VI.

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which it is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was hungry, and they that were with him;

4 How they went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

* an hungred.

M A T T. XII.

M A R K III.

AND he entered again into the synagogue; and there was a man there who had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man who had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored sound as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from ^a about Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

8 For the Son of man is Lord even of the sabbath-day.

9 And when he was departed thence, he went into their synagogue.

10 And behold, there was a man who had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days.

13 Then said he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored ^b sound, like the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

L U K E VI.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man who had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored sound as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

^a beyond.

^b whole.

M A R K III.

10 For he had healed many; infomuch that they pressed upon him to touch him, as many as had ^a diseases.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

M A T T. X.

2 Now the name of the twelve apostles are these; The first, Simon who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew, Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

M A T T. XII.

18 Behold, my servant, whom I have chosen; my beloved, in whom my soul is well-pleased: I will put my spirit upon him, and he shall ^b declare justice to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smocking flax shall he not quench, till he ^c hath made justice appear victorious.

21 And in his name shall the Gentiles trust.

M A R K III.

13 And he goeth up into ^a a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach.

15 And to have power to heal sicknesses, and to cast out dæmons.

16 And Simon he surnamed Peter.

17 And James *the son* of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, who also betrayed him: and they went into an house.

L U K E VI.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the son* of Alphaeus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, who also was the traitor.

^a plagues. ^b shew judgment. ^c send forth judgment unto victory.

T H E

THE NOTES.

Matthew xii. 5. *Profane not the sabbath* ;] i. e. doing as they do on all other days, in what relates to killing the beasts for sacrifice.

V. 14. *Herodians.*] These were rather a civil than a religious sect. All we know of them is that they opposed the claims of the other Jews to an exemption from paying tribute to the Romans, by whose power Herod was king, and were in general adherents of the Romans.

V. 18. *Shew judgment to the Gentiles* ;] i. e. declare the law, the law that Jesus was to declare from God to all the world. *Pearce.*

V. 20. *Send forth judgment unto victory.* *Till he have settled and established the law or commandment,* *Pearce.* But it may only signify, in general, till he shall make the cause of righteousness and truth victorious.

Mark ii. 25. *In the days of Abiathar the high-priest.*] It appears from 1 Kings xxi. 3, &c. that Abimelech was high-priest when David took the shew-bread, and not Abiathar, who was his son, and succeeded him.

V. 29. *The Son of man is Lord also of the sabbath* ;] i. e. has a power of dispensing with the sabbath, or of making what alterations he pleases with respect to that, or any thing else of a ceremonial nature. Some think it was by this power that the seventh day of the week was changed for the first, though we have no account of that change being made by our Lord's appointment. The present custom, however, must have had its origin in the times of the apostles, and have had their sanction.

Mark iii. 17. *Lebbeus, &c.*] the same with Judas, the brother of James.

Luke vi. 9. *To destroy it* ;] referring to their intention to kill him, perhaps on that very day.

V. 12. *In prayer to God* ; or perhaps *in an oratory.*] *Εν τῇ προσευχῇ τῷ θεῷ*, a house appropriated to prayer, such as are said to have been frequent in Judea, and to have been built in retired places, generally without roofs, surrounded with trees.

SECTION XXX.

The blind and dumb Demoniac ; the Discourse concerning the Sin against the Holy Spirit ; and the Sign from Heaven. Jesus's Mother and Brethren desire to speak to him.

MARK III.

20 **A**ND the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to ^a restrain them : for they said, ^b They are quite furious.

22 And the Scribes who came down from Jerusalem, said, He hath Beelzebub, and by the prince of the dæmons casteth he out dæmons.

MATTHEW XII.

22 **T**HEN was brought unto him one possessed with a dæmon, blind and dumb : and he ^c cured him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David ?

24 But when the Pharisees heard *it*, they said, This ^d man doth not cast out dæmons, but by Beel-

LUKE XI.

14 **A**ND he was casting out a dæmon, and it was dumb. And it came to pass when the dæmon was gone out, the dumb spake ; and the people wondered.

15 But some of them said, He casteth out dæmons through Beelzebub, the chief of the dæmons.

16 And others tempting *him*, sought of him a sign from heaven.

^a lay hold on him,

^b He is beside himself.

^c healed.

^d fellow.

24 And

M A R K III.

23 And he called them unto him and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and * plunder his goods, except he shall first bind the strong man; and then he will * plunder his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

M A T T: XII.

zebul the prince of the dæmons.

25 And Jesus ^b knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out dæmons, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out dæmons by the Spirit of God, then the kingdom of God is come unto you.

29 * Besides, how can one enter into a strong man's house, and * plunder his goods, except he first bind the strong man? and then he will * plunder his house.

30 He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Spirit shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit,

L U K E XI.

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out dæmons through Beelzebub.

19 And if I by Beelzebub cast out dæmons, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out dæmons, no doubt the kingdom of God is come upon you.

21 When a strong man armed ^d guardeth the court of his house, his goods are in peace.

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

L U K E XII.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven.

* spoil.

* knew.

* Or else.

* keepeth his palace.

M A T T. XII.

it shall not be forgiven him, neither in this ^a age, nor in the age to come.

33 Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: for the tree is known by *its* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every ^b wicked word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it, but the sign of the prophet Jonas.

40 For as Jonas was three days and three nights in the ^c belly of the fish: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here..

M A T T.

L U K E XI.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

^a world, neither in the *world* to come.

^b idle.

^c whale's belly.

M A T T. XII.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and ^b ornamented.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren.

50 For whosoever shall do the will of my Father, which is in heaven, the same is my brother, ^a or sister, ^c or mother.

L U K E XI.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and ^b ornamented.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

27 And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the ^c breasts which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that hear the word of God and keep it.

L U K E VIII.

19 Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, who said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these who hear the word of God, and do it.

M A R K III.

31 There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother, and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother and my brethren?

34 And he looked round about on them who sat about him, and said, Behold, my mother and my brethren.

35 For whosoever shall do the will of God, the same is my brother, ^a or my sister, ^c or mother.

^a and ^b garnished. ^c paps.

THE NOTES.

Matthew xii. 27. *By whom do your children cast them out?*] Many Jews practiced exorcism, in order to expel *dæmons*, a practice that was certainly more liable to objection than the conduct of our Lord, who, without any *preparatory ceremony*, only commanded them peremptorily to depart.

V. 30. *He that is not with me.*] Some refer this to Satan, as if our Lord had said. He (Satan) not being with me, or in league with me (as the preceding argument shews) must be against me. But then, I think, it should have been *not*, and not *is*.

V. 31. *Blasphemy against the Holy Spirit.*] All the reproaches that were thrown upon our Lord himself, personally, he disregarded; but a reflection on the person and authority by which he acted, he considered as unpardonable. All the evidence of the gospel was the miraculous works performed by Christ, but more especially by the apostles, after the descent of the Holy Spirit on the day of Pentecost. To evade and resist this evidence, and on such a very absurd pretence, as that those glorious and benevolent works were performed by the agency of an evil spirit, argued such blindness, perverseness, and hardness of heart, as must have been of the most malignant nature, and absolutely incurable: for no other means remained to convince and reform them.

V. 32. *Neither in this age, nor in the age to come.*] This may have been a proverbial expression, signifying that it should never be; or the two ages may mean the Jewish and Christian dispensations. It is to be observed, however, that this, like any other unpardonable sin, must be understood to be a sin not repented of. It is very possible however, that our Lord did not mean to assert that the sin against the Holy Spirit was absolutely unpardonable, but only that any other sin shall be forgiven sooner than this, i. e. this guilt is of a much deeper die; using a common Hebraism, by which one thing is asserted and another denied merely to denote comparison, as was observed before.

V. 38. *A sign from heaven.*] The repeated demand of the Jews to see a sign from heaven, seems to have arisen from the literal interpretation of Daniel vii. 13, 14. *Behold one like the Son of man came with the clouds of heaven, and he came to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.* The Jews, therefore, expected that when the Messiah, here called *the Son of man*, should come, it would be in the clouds; or at least that some extraordinary appearance in the heavens would be used to point him out to them.

V. 39. *The sign of the prophet Jonas.*] It is evident, from this and other places, that our Lord often spake in such a manner as that he could not have meant to be perfectly understood by his hearers at the time, but only afterwards, either when the minds of his disciples should be more enlightened, or when the events that he foretold should come to pass.

V. 36. *Idle word.*] *ἀργὸν λόγον*, in a passage of Origen, signifies a *sophism*, or *false reasoning*, and with a view to deceive, as Dr. Macknight observes. In this, therefore, our Lord may be supposed to have referred, with great propriety and severity, to the conduct of the Pharisees on this very occasion, when they were endeavouring to deceive the people by their false reasoning, in order to prevent their becoming his disciples.

Isaiah xxviii. Matthew xii. 36. I am inclined to think, that *ἀργὸν* from *ἀεργὸν* is one of the words like *ἀχρηστὸν*, which denotes something stronger than the derivation seems to import. Things *not convenient*, i. e. Immoral actions are not actions merely triflingly bad—but highly so—So here *ἀργὸν* denotes calumniating words, highly wrong, i. e. those calumnies just uttered against him—as if he said, It is not for your *injurious actions* alone—but your *calumniating expressions* also that you shall be brought to judgment. J.

Ibid. *In the heart of the earth.*] A Jewish phrase for simply *in the earth*. Thus in Ez. xxviii. 2. Tyre is said to be *in the heart of the sea*, though it was on an island, at a very small distance from the continent.

V. 43. By this parable of the *unclean spirit*, which, according to the vulgar notion, frequented barren and desert places, our Lord describes the wretched depravity of the Jewish nation, which had been much corrupted before the Babylonish captivity, had been reformed by that calamity, but afterwards sunk into greater wickedness than ever, for which they were doomed to severer punishments, and of longer continuance, than those they had suffered before.

V. 46. *His mother and brethren.*] This conduct of our Lord by no means betrays any want of proper respect for his mother and brethren. But being now employed in an office of the highest dignity, which respected the whole human race, they did wrong to interrupt him. However, instead of reproving them, he only took that opportunity of delivering a most noble sentiment, with peculiar emphasis, expressing his undistinguishing regard to all his disciples and followers. Or perhaps, without intending any *reproof*, he might only lay hold of the inci-

dent for the sake of introducing his excellent observation.

Mark iii. 21. We are told v. 19. That Jesus and his disciples *went into the house*: it is not said, that he came out again to the people; on the contrary it appears from v. 31, 32. that he was in the house, and the multitude sitting about him

in such numbers, that his mother and brethren could not approach him. It seems most likely therefore that it was the multitude, not Jesus, whom his friends went out to lay hold of, and restrain, till they and their master had gotten some refreshment, and of whom they said, *It is mad.* See *Knatchbull.* T.

S E C T I O N XXXI.

The Parables of the Sower of the Tares; of the Grain of Mustard-Seed; and of the Leaven.

M A R K IV.

AND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea, on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and

M A T T. XIII.

THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up:

5 Some fell upon stony places where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had not root, they withered away.

7 And some fell among thorns; and the thorns sprang up and choked them.

L U K E VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven demons,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell along the highway; and it was ^b trampled upon, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

M A R K

^a by the way-side.

^b trodden down.

MARK IV.

some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way-side, ^a on whom the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they like-wis^b ^b on whom the seed is sown on stony ground; who, when they have heard the word, immediately receive it with gladness.

17 ^c But have no root in themselves, and so ^d are only for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they ^e fall.

18 And these are they ^f on whom the seed is sown among thorns; such as hear the word,

MATT. XIII.

8 But ^g the rest fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with

LUKE VIII.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are* *they*, who, when they hear, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, who, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, who, in an honest and good heart, having heard the word, keep it, and bring forth fruit with ^h perseverance.

18 Take heed therefore *how* ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

L 2

their

^a where. ^b which are sown. ^c And. ^d endure but. ^e are offended. ^f which are. ^g other. ^h patience.

M A T T. XIII.

their ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see : and your ears, for they hear.

17 For verily I say unto you, that many prophets and righteous *men* desired to see *those things* which ye see, and ^a did not ^b see *them* ; and to hear *those things* which ye hear, and ^c did not ^d hear *them*.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, *then* cometh the wicked one, and catcheth away that which was sown in his heart. This is he who received seed by the *way-side*.

20 But he that received the seed into stony places, the same is he that heareth the word, and ^e immediately with joy receiveth it ;

21 Yet hath he not root in himself, but ^f endureth for a ^g time : for when tribulation, or persecution ariseth because of the word, ^h he falleth.

22 He also that received seed among the thorns, is he that heareth the word ; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth *it* ; who also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field :

25 But while the men slept, the enemy came and sowed tares among the wheat, and went his way.

M A R K IV.

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they ⁱ on whom the seed is sown on good ground ; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

25 For he that hath, to him shall be given : and he that hath not, from him shall be taken even that which he hath. [*Compare* Matt. xiii. 12. and Luke viii. 18. p. 75.]

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

M A T T.

^a have. ^b seen. ^c have. ^d heard. ^e anon. ^f dureth. ^g while. ^h by and by he is offended. ⁱ which are.

M A T T. XIII.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath *it* tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

M A R K IV.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

L U K E XIII.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I compare it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

MARK IV.

34 But without a parable spake he not unto them : and when they were alone, he expounded all things to his disciples.

MATT. XIII.

33 Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them :

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

LUKE XIII.

22 And he went through the cities and villages, teaching and journeying towards Jerusalem.

THE NOTES.

The parables in this section are prophetic, prefiguring the reception that the gospel would meet with from persons of different characters, and for this reason they could not be understood by the hearers. That our Lord did not intend to be understood by them he himself acknowledges, v. 11. and, in his application of the prophecy of Isaiah, who foretold the obstinacy and incredulity of this generation. Our Lord shewed all possible condescension to those who came to him with a good disposition, but he very justly,

and prudently, behaved in a different manner to the captious and worldly minded, or to persons under the influence of any other bad disposition.

Matt. xiii. 31. *The greatest of herbs.*] The mustard is a large plant in the East. The Talmud mentions one that a man might sit in with ease. See *Doddridge*.

V. 30. *Tares* ;] *Zizana*, does not here mean a kind of pulse, but some noxious weed.

SECTION

SECTION XXXII.

The Explanation of the Parable of the Tares, the Parables of the Treasure hid in a Field, of a Merchant seeking Pearls, and of a Net ; and the Reception of Jesus at Nazareth.

MATTHEW XIII.

36^a **A**FTERWARDS Jesus having dismissed the multitude, went into the house : and his disciples came unto him, saying, ^b Explain unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed, is the Son of man ;

38 The field is the world ; the good seed are the children of the kingdom, but the tares are the children of the wicked *one* ;

39 The enemy that sowed them, is the devil ; the harvest is the end of the world ; and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire ; so shall it be at the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity ;

42 And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field : the

which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls :

46 Who, when he had found one pearl of great price, went *and* sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind :

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *who is* instructed ^c in what relates to the kingdom of heaven, is like unto a man *that is* an householder, who bringeth forth out of his ^d store *things* new and old.

53 And

^a Then Jesus sent the multitude away, and.

^b Declare.

^c unto.

^d treasure.

M A T T. XIII.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

M A R K VI.

1 And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him*, were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but, in his country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

A more particular Account of the Reception of JESUS at Nazareth.

L U K E IV.

16 **A**ND he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the ^a graceful words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician,

^a gracious.

LUKE IV.

ean, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily, I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, ^a but unto Sarepta; *a city* of Sidon, unto a woman that was a widow.

^a save.

27 And many lepers were in Israel in the time of Elifeus the prophet; and none of them was cleansed, ^b except Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he, passing through the midst of them, went his way.

^b saving.

THE NOTES.

Matthew xiii. 55. *And his brethren.*] They were probably his *cousins*, the children of Cleopas, the brother of Joseph, and of another Mary his wife.

V. 57. *Is not without honour.*] This seems to be another case of Hebrew comparison, Jesus in fact was ill-treated elsewhere, and therefore it might be translated, *Is no where less esteemed than in his own country.*

V. 58. *Because of their unbelief;*] i. e. because they were not disposed to be properly impressed by them, i. e. to admit them as evidence of his divine mission, but would put some other construction upon them.

Luke iv. 16. It is said to have been the custom of the Jews to *sit* when they taught, and to *stand* when they read the scriptures.

V. 20. *Open the book, ἀναπτύξας, and closed πρὸς;*] i. e. when he had unfolded, and then folded it; the books of the ancients being written on long rolls of cloth, or parchment.

V. 18. *Because he has anointed me.*] Prideaux says that the Greek words do not exactly agree either with the Hebrew or the Septuagint of Isaiah lxi. 1, 2. and therefore that the Jews at that time had probably some Chaldee Targum, which they used in the synagogue.

V. 19. *Deliverance to the captives, and recovering of sight to the blind.*] It is too much the custom in the East to put out the eyes of captives and prisoners.

Ibid. *The acceptable year of the Lord.*] Alluding to the year of jubilee among the Jews, when all debts were cancelled, and every person restored to the inheritance of his ancestors.

V. 20, 27. *Elias, is Elijah, and Elifeus, Elisha.*

V. 29. *Brow of the hill.*] Nazareth, says Maundrel, is situated in a kind of round concave valley, on the top of a high hill.

THE PARAPHRASE.

Luke iv. 23, &c. You are not pleased that I do not here such mighty works as you have heard that I have performed at Capernaum and other places, and are applying to me the old proverb, *Physician heal thyself*, Serve yourselves and your friends, you say, in the first place. But I am well aware that this would answer no good purpose. Your having known me from my infancy, prejudices you so strongly against my having any pretensions superior to those of other men, as

will effectually prevent your being impressed by my miracles as you ought to be. And indeed it is true in general, that a prophet is seldom much esteemed in his own country. But it is no new thing, in the dispensations of providence, that prophets should be directed to bestow on strangers the favours of which their own countrymen were unworthy. This was remarkably the case in the time of Elijah and Elisha.

S E C T I O N XXXIII.

The Mission of the Twelve, and their Instructions.

M A T T. IX.

35 **A**N D Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

M A R K VI.

7 And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power *over* unclean spirits;

C H A P. X.

AN D when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

L U K E IX.

TH E N he called his twelve disciples together, and gave them power and authority over all the dæmons, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

MATT. X.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out dæmons: freely ye have received, freely give.

MARK VI.

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* ^a girdle:

9 But ~~be~~ shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony ^a unto them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

^a purse.

MATT. X.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out dæmons: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brasse in your ^b girdles;

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.)

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.

15 Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

^b against.

M 2

LUKE IX.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony unto them.

^c purse,

16 Behold,

M A T T. X.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony ^a unto them and the Gentiles.

19 But when they deliver you up, ^b be not solicitous how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of his household.

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

^a against them.

^b take no thought.

^c first of all, Beware.

L U K E XII.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, ^b be not solicitous how or what thing ye shall answer, or what ye shall say:

12 For the Holy Spirit shall teach you in the same hour what ye ought to say.

L U K E XII.

1 In the mean time, when there were gathered together an innumerable multitude of people, inso-much that they trod one upon another, he began to say unto his disciples, ^c Above all things, beware ye of the leaven of the pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

8 And

LUKE XII.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom ye shall fear; Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

LUKE XII.

49 I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptism to be baptized with, and how am I ^a pained till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; and the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

MATT. X.

28 And fear not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

^a straitened.

MATT. X.

42 And whosoever shall give to drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

MARK VI.

12 And they went out, and preached that men should repent.

13 And they cast out many dæmons, and anointed with oil many that were sick, and healed *them*.

LUKE IX.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

THE NOTES.

Matthew x. 6. It is observable that the twelve apostles were not, upon this mission, to publish that Jesus was the Messiah, probably lest it should give alarm to the Jews or Romans. The burden of their preaching was only that the *kingdom of God was at hand*.

V. 8. *Raise the dead.*] This clause is omitted, as Pearce observes, in many MSS.

V. 9. *Girdles.*] The people of the East carry their money in a fold of their girdles.

V. 10. *Neither two coats, neither shoes, neither slaves.*] i. e. no change of any of these things, or nothing more than was necessary for immediate use; which agrees with the charge in Mark, when they were allowed to have a staff.

V. 11. *Inquire who in it is worthy.*] i. e. with whom it will be most convenient for you to lodge, on account of their liberal turn of mind, or their good character.

V. 18. *Ye shall be brought before governors and kings.*] This, and several other circumstances in this charge, shews that it was either not all delivered upon this occasion, or that it had respect to the future mission of the apostles more than the present.

V. 23. *Ye shall not have gone over all the cities of Israel till the Son of man be come;*] i. e. Ye shall not have sufficiently preached the gospel in Judea before the destruction of Jerusalem.

V. 28. *Not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell.*] In this our Lord might express himself according to the philosophical principles that perhaps began about that time to spread among the Jews, as well as he did concerning possession by dæmons. Or by ψυχή, which we render *soul*, he might mean no more than *life*, but the future and better life, in opposition to the present; God being

able to put an end even to this, in the utter annihilation of the wicked. It is observable even here, that the only punishment of the soul that our Lord speaks of is in company with the body. Nothing is said of its existing in a state separate from the body. And it might very well be conceived that the faculty of thinking belonged to something in man different from the rest of his body, and this might even be sub-divided in idea, as into *soul* and *spirit*, as by Paul, and yet the whole be thought to be corporeal, inseparable, and consequently not capable of subsisting but in conjunction.

V. 34. *Think not that I am come to send peace.*] Here our Lord foretels what would be the *actual consequence* of preaching his religion in the world, before the general reception of it, which would bring on a final state of peace and happiness.

Mark vi. 13. *Anointed with oil many that were sick, and healed them.*] It was an ancient Hebrew custom, says Grotius, both to lay hands upon, and to anoint with oil, persons for whom prayers were made, by way of expressing their wishes, that God would give them joy and gladness (denoted by oil) instead of affliction. This custom, as appears by James v. 14. continued some time in the christian church.

Luke xii. 29. *What will I, if it be already kindled.*] Pearce would render it. *What will I? I wish that it was already kindled*, i. e. It is my desire and wish, that my doctrine had already taken place, though attended with this disagreeable circumstance.

V. 50. *I have a baptism to be baptized with;*] Alluding to his death, in which he was, as it were to be plunged. This metaphorical expression frequently occurs in the New Testament.

THE PARAPHRASE.

Matthew x. 26. Be not afraid of man. courtes, and conceal nothing for the fear of man, Courageously publish even my most private dif- or for any other consideration whatever.

SECTION XXXIV.

The Discourse concerning John; and the upbraiding of Chorazin, &c.

LUKE VII.

18 And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples, sent *them* unto Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; *how* that the blind see, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he* whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

25 But what went ye out to see? A man clothed in soft raiment? behold, they who are gorgeously apparelled, and live delicately, are in kings courts.

* the gospel.

MATT. XI.

AND it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have good tidings preached to them.

6 And blessed is *he* whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the Wilderness to see? A reed shaken with the wind?

8 * What then went ye out to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings houses.

9 What then went ye out to see? A prophet, yea, I say unto you, and more than a prophet.

LUKE

† But what.

MATT. XI.

10 For this is *he* of whom it is written, Behold, I send my messenger before thy face, who shall prepare the way before thee.

11 Verily, I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *t*, this is Elias who was to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say He hath a dæmon.

LUKE VII.

26 But what went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the publicans justified God, being baptized with the baptism of John.

30 But the Pharisees and ^a doctors of the law frustrated the counsel of God with respect to them, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a dæmon.

LUKE XVI.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

^a lawyers rejected the counsel of God against themselves.

MATT. XI.

LUKE VII.

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

LUKE X.

13 Woe unto thee, Chorazin: woe unto thee, Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me; and he that ^arejecteth you, ^arejecteth me; and he that ^arejecteth me, ^arejecteth him that sent me.

21 Woe unto thee Chorazin; woe unto thee, Bethsaida: for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 ^b Wherefore I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

^a despiseth.

^b But.

N

25 At

M A T T. XI.

25 At that time Jesus ^a took occasion to say, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 ^b My Father hath instructed me in all things : and no man knoweth the Son, but the Father ; neither knoweth any man

the Father save the Son, and ~~he~~ to whomsoever the Son will reveal *him*.

28 Come unto me, all ye that ^c are weary, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

^a answered and said.

^b All things are delivered unto me of my Father.

^c labour.

T H E N O T E S.

Matthew xi. 3. *Art thou he that should come.*] It seems probable that John, who, like the rest of the Jews, as far as appears, expected a triumphant Messiah, might send this message not to express any doubt of Jesus being the Messiah, but his earnest wish that he would openly assume what he imagined was the proper character of the Messiah, and rescue him from prison.

V. 5. *The blind receive their sight, &c.*] Alluding to Isaiah xxv. 56. where the very miracles here specified are distinctly enumerated, as to be performed by the Messiah.

V. 11. *The least in the kingdom of heaven is greater than he.*] All christians have, in several

respects, a more perfect knowledge of the will of God than John the Baptist, who probably had no clear apprehension of the spiritual nature of Christ's kingdom, or that the blessings of it were to be extended to the Gentiles.

V. 12. *The kingdom of heaven suffers violence.*] i. e. Great numbers crowd into it, both being baptized of John, and eagerly attending the preaching of our Lord. But some suppose the meaning of this phrase to be, that the kingdom of heaven, that is, those who belong to it, are persecuted, harassed, and oppressed.

Luke vii. 29. A continuation of our Lord's speech.

T H E P A R A P H R A S E.

Matthew xi. 25. I admire the wisdom of thy providence, O thou sovereign disposer of all things, that, in the course of it, the gospel should be received by those who are held in contempt by those who are famed for their wisdom and prudence in the world ; as the gospel will thereby have less the appearance of being a scheme of worldly policy, countenanced by the powers of this world, and therefore will appear more credible, and more probable to have come from God in distant ages.

27. All things that relate to the reception and propagation of the gospel are delivered to me by my father. He only is perfectly acquainted with the full extent of my commission, with what is requisite for the success of it, and what will be the final result of it, here and hereafter. And it is his will that the true knowledge and

worship of himself, in all future ages, should be communicated to mankind by means of my gospel ; all the rest of the world being sunk in gross ignorance and idolatry.

28. This knowledge of the true God I am desirous of communicating to all, and it is peculiarly comfortable and reviving to those who are oppressed with the sense of their ignorance and guilt. All such, without exception, I invite to come to me that they may find true rest and peace in the belief of the gospel, and in the practice of the duties which it enjoins. The burdens that I shall impose upon you are lighter than those of Moses. The duties that I prescribe will promote your present as well as your future happiness. It is not my disposition, or my wish, to impose any other.

S E C T I O N

SECTION XXXV.

Jesus eats with Simon the Pharisee.

LUKE VII.

36 **A**ND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee who had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, who had two debtors: the one owed five hundred pence, the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me

therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee, go in peace.

THE NOTES.

Luke vii. 45. *Thou gavest me no kiss;*] meaning kissing the hand, which is the usual sign of respect in the East, and between equals is always returned. See *Harmer's Observations*, Vol. II. p. 56. Perhaps this Pharisee, for fear of offending his brethren too much, had omitted the usual tokens of respect on the reception of a guest;

or he might have invited Jesus for the sake of cavilling with and exposing him, and therefore deserved the reproof that he had received.

V. 46. Washing the feet and anointing the head are the first civilities paid to a guest in the East. The same custom prevailed in Greece.

S E C T I O N. XXXVI.

The Death of John the Baptist.

M A R K VI.

14 **A**ND king Herod heard *of him* (for his name was ^a become famous) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had ^a quarrel against him, and would have killed him; but she could not.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief men of Galilee;

M A T T. XIV.

AT that time Herod the Tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead, and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a ^b dish.

L U K E IX.

7 **N**OW Herod the Tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

M A R K

K

* spread abroad.

* charger.

MARK VI.

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he swore unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a dish, the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes who sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a dish, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

^a charger.

^b apart.

^c on foot.

MATTHEW XIV.

9 And the king was sorry, nevertheless for the oath's sake, and them that sat with him at meat, he commanded *it* to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a ^a dish, and given to the damsel, and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard *of it*, he departed thence by ship into a desert place, ^b privately: and when the people had heard *thereof*, they followed him ^c by land out of the cities.

THE NOTES.

Matthew xiv. 13. *Into a desert place.*] Jesus had left the territories of Herod, and had gone into those of Philip, whose wife Herodias had been. According to Josephus, this Philip was an excellent prince.

Ibid. *By land;*] so the phrase *παρὰ τὴν θάλασσαν*, as Pearce shews, often signifies.

Mark vi. 14. *John the Baptist is risen from the dead.*] It is evident that Herod had no idea either that the soul of John the Baptist might have animated Jesus, or that the soul was in a separate state; for he supposed the Baptist himself, in person, was come to life again.

SECTION

SECTION XXXVII.

* The Feeding of the Five Thousand.

MATT. XIV.

14 **A**ND Jesus^a going out of *the ship*, saw a great multitude, and was moved with compassion toward them, and he^b cured their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he^c gave thanks to God, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

JOHN VI.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the pass-over a feast of the Jews was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, whence shall we buy bread that these may eat?

6 (And this he said to prove him: for himself knew what he would do)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

MARK VI.

30 **A**ND the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew^d it, (*the place*) and^e hastened thither by land out of all cities, and out-went them, and came together unto him.

34 And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

LUKE IX.

10 **A**ND the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people when they knew^f it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

36 Send

^a went forth.^b healed.^c blessed.^d him.^e ran afoot thither.

MARK VI.

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

JOHN VI.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many?

10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were sat down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth the prophet that should come into the world.

LUKE IX.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

THE NOTES:

Mark vi. 33. *Many knew it.*] It is much more probable that the *place* whither they were going should be spoken of as known to the people, who might have been informed of it by the apostles. That many of them should know *Jesus himself* could hardly be worth noticing. It would have been rather extraordinary, if, after all that had passed, they should not have known him. Perhaps πολλοι επεγνωσαν may here mean that many *observed*, or *watched* him, to find whether he was going. J.

V. 40. The word πρασαι, which we render *ranks*, signifies properly *beds in a garden*, which

each company of persons disposed with such regularity would resemble.

Ibid. It should rather have been rendered by *a hundred and by fifty*; i. e. one hundred in front and fifty deep, which makes the whole number five thousand, v. 44. this gives a clear idea of the arrangement. T.

John vi. 4. *And the passover, a feast of the Jews, was nigh.*] Mr. Mann thought the word πασχα to be an interpolation. Pearce thinks the whole verse to be such.

V. 5, 6. *Learning.*] By learning the Jews meant the knowledge of the scriptures and the traditions.

SECTION XXXVIII.

JESUS walks on the SEA.

MARK VI.

45 **A**ND straightway he constrained his disciples to get into the ship, and to go before to the other side^a over against Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

MATT. XIV.

22 **A**ND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain^b privately to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

^a unto.

^b apart.

JOHN VI.

15 **W**HEN Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

MARK VI.

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer: It is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were fore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of Gennefaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him, were^c cured.

MATT. XIV.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.

28 And Peter answered him, and said, Lord,^a since it is thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came, and^b bowed down before him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennefaret.

JOHN VI.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

^a if it be thou.

^b worshipped him.

^c made whole.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him, that they might only touch the hem of his garment : and as many as touched * were perfectly cured.

THE NOTES.

Matthew xiv. 22. It is observable that our Lord *constrained* his disciples to go into the ship, and leave him, when the multitude were pressing him to assume kingly power. They probably thought this a proper opportunity, and were unwilling to let it slip, or to be absent, so as not

to be able to distinguish their zeal on the occasion. *Benson's Life of Christ*, p. 205.

V. 28. *Since it is thou.*] If Peter had had the least doubt of its being Jesus, he would not have ventured on the sea on his encouraging him to do so.

* made perfectly whole.

SECTION XXXIX.

Jesus discourses with the Jews concerning Bread.

JOHN VI.

22 **T**HE day following, when the people who stood on the other side of the sea, saw that there was no other ^b vessel there, except that one whereinto his disciples were entered, and that Jesus went not with his disciples into the ^b vessel, but *that* his disciples were gone away alone :

23 (Howbeit there came other ^b vessels from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks ;)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ?

26 Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me,

not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God, even the father, sealed.

28 Then said they unto him, What shall we do, that we may work the works of God ?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see *it*, and believe thee ? what dost thou work ?

31 Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat.

32 Then

^b boat.

JOHN VI.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he who cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

36 But I^a have told you, that ye also have seen me, and believe me not.

37 All that the Father giveth me, ^b will come to me; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will, who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and ^c that I should raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves;

44 No man can come to me, except the Father who hath sent me, draw him: and I will raise him up at the last day.

^a said unto you.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, except he who is of God, he hath seen the Father.

47 Verily, verily I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove amongst themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

O 2

60 Many

^b shall.

^c I will.

JOHN VI.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me,

^a From that time.

except it were given unto him of my Father.

66 ^a Upon this many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art the Christ, the Son of the living God.

70 Jesus answered them, have not I chosen you twelve, and one of you is ^b a traitor?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

^b a devil.

THE NOTES.

John vi. 30. *What sign shewest thou?*] It seems extraordinary that the very people who had been just before fed by a miracle should demand any other sign, as an evidence of a divine mission. But the sign that they thought to be characteristic of the Messiah was some visible appearance in the clouds, or heavens, which therefore, we find, they were incessantly demanding. They seem, indeed, to allude to, and acknowledge his having fed them by a miracle; but still the bread that Jesus gave them did not *come down from heaven*, as the manna had done. Our Lord, seeing them so very unreasonable and obstinate, discoursed to them in a dark ænigmatical manner, not being desirous of their attachment, or attendance.

V. 32. Probably ἀληθινόν ought to be understood as agreeing with the former as well as the latter ἄρτον. Moses gave you not the true bread from heaven; but my Father giveth you the true bread from heaven. T.

Here, however, as on several former Occasions, there may be a Hebrew form of comparison, and the meaning be; *The bread given by the Son of*

man, producing eternal life, is preferable to the bread that was given by Moses.

V. 36. *Ye have seen me perform the miracle of the loaves, and ye believe not that testimony that I am the bread of life.* T.

V. 55. *My flesh is meat indeed, and my blood is drink indeed.*] A very strong figure; meaning by his flesh and blood his doctrine, which may be called the food of the soul.

V. 63. In these words Jesus gives an explanatory key to most of the obscurities in the preceding discourse; and it appears from Peter's profession, verse 68, 69. that he understood them as such. T.

V. 70. *One of you is a traitor or the devil.*] This may be rendered one of you is a *false accuser*. And as the same term is generally used for the source or principle of evil, and there is no allusion to any particular act of treachery on this occasion, our Lord might only mean to say that he was a *bad man*, notwithstanding the many advantages he had had for religious instruction. Thus our Lord called Peter *Satan*, when what he suggested was of an evil nature and tendency.

THE

THE PARAPHRASE.

John vi. 44. Do not imagine that I am very anxious about gaining you to be my disciples. The success of my gospel in this age, as well as in every future age, will be such as my father shall judge to be most proper. But whoever shall become my disciple, not in *name* only, but in *deed and in truth*, I will raise him up to eternal life at the last day. 45. That the success of my preaching depends upon the good-will and providence of God is attested by the prophets, who say that *they shall be all taught of God*. All, therefore, who come to me must be those whose hearts it shall please God to be so well disposed as to hear and receive the truth. 46. Not that I speak of any miraculous influence of the Divine Being, so that men shall be impelled to become my disciples by a direct impulse from him. This is true only of myself, who have the most intimate and peculiar communication with God. What I mean by hearing and learning of the father is hearing and learning things by those means which the Divine Being has provided in the course of his common providence, and agreeable to the general laws which he has established in nature.

61. Are you offended that I should speak of myself under the character of *bread* to be eaten

by you, when I mean my *doctrine*, which is to be received and digested for your spiritual nourishment, and that I have spoken of myself as having been sent down from heaven, as was the manna on which the Israelites subsisted in the wilderness. 62. You may perhaps see more truth in this representation than you now imagine, when you shall see me actually and literally go up into heaven, from whence I have now spoken of my having descended in a figurative sense only. 63. My meaning, however, has been altogether spiritual, and it is only the figurative meaning of what I have been describing that can possibly be of any use. To eat my flesh literally would profit you nothing. It is the word that I speak unto you, it is my doctrine, that is the true spirit and meaning of what I have been describing. It is this alone on which men can live in a spiritual and proper sense. 64. Some of you, I know, do not believe on me. This (says the evangelist) had been communicated to Jesus from the very beginning of his ministry; so that he fully knew who would be his sincere disciples, and who they were who would desert and betray him. 65. This led him to say that, no man could come to him if it was not given to him of the Father.

SECTION XL.

Jesus heals the impotent Man at the Pool of Bethesda, and discourses with the Jews concerning his Mission.

JOHN V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-market ^a a bath, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent people, of blind, lame, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the ^a bath, and troubled the water: whosoever then first after the troubling of the water stepped in, was ^b both cured of whatsoever disease he had.

5 And a certain man was there, who had had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be ^b cured?

7 The

^a a pool.

^b made whole.

J O H N V.

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the ^a bath : but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was ^b cured, and took up his bed, and walked : and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath-day : it is not lawful for thee to carry *thy* bed.

11 He answered them, He that cured me, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that who said unto thee, Take up thy bed, and walk ?

13 And he that was cured, ^c did not know who it was : for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and saith unto him, Behold, thou art ^b cured, sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus who had ^d cured him.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his own Father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will.

22 For the Father judgeth no man ; but hath committed all judgment unto the Son :

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, who hath sent him.

24 Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

25 Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself ;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this : for the hour is coming, in which all that are in the graves shall hear his voice,

29 And shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father who hath sent me.

31 If I bear witness of myself, ^e Is not my witness true ?

32 There

^a pool. ^b made whole. ^c wist not. ^d made him whole. ^e my witness is not true.

JOHN V.

32 There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to ^a perform, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself who hath sent me, hath borne witness of me. ^b Have ye never heard his voice, or seen his form?

38 And ye have not his word abiding in you: ^c because whom he hath sent, him ye believe not.

39 Ye ^d search the scriptures; ^e because in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, who receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accueth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

^a finish. ^b Ye have neither heard his voice at any time, nor seen his shape. ^c for. ^d search the scriptures.

THE NOTES.

John v: 4. *An angel went down at a certain season.*] The Jews called every thing an *angel*, or *messenger*, by which God acts. This water probably had, at some particular times, or at least was imagined to have, some medicinal virtue.

V. 18. The offence which the Jew took at our Lord's expression was not because he said that God was his father; for they were ready enough to say of themselves, chap. viii. 41. *We have one father, even God*: but because when he called God his father, he at the same time pretended to act like him. My father *worketh* hitherto and *I work*. Accordingly our Lord (verse 19. and following) answers to their charge by largely asserting that in many respects he did, and should act like God his Father, but only by his commission, authority, and power.

V. 25. *And now is*;) referring, probably, to several instances of his raising, or intending to raise, persons from the dead in his life time.

V. 34, 35. Although our Lord declines insisting on John's testimony concerning himself, he mentions it very properly; what weight it had with the considerate and candid among the Jews appears from chap. x. 41. who said, *John did no*

miracle, but all things that John spake of this man were true. And many believed on him there. T.

V. 36. and following. Jesus refers to three kinds of evidence which the Father had given of his mission. First, The miracles he empowered him to work, verse 36. Secondly, The voice from heaven and the descent of the spirit on him in a visible form at his baptism, of which many had been witnesses, verse 37, 38; and Thirdly, The predictions of the prophets, verse 39. If we read the words in the latter part of the 37, and the 38 verses interrogatively, they will appear to refer to what happened at the baptism of Jesus, and to contain a very striking sentiment. *Have ye neither heard his voice at any time, nor seen his appearance? And have ye not his word remaining in you, that ye believe not him whom he hath sent?* i. e. Do ye not remember what he then said; or hath it left no impression on you? T.

V. 42. It hath been already suggested in the first volume of the *Theological Repository* that this clause seems, through the error of some early transcriber, to have got out of its original place, which probably was before the 40th verse. If we restore it thither the passage will read thus.

But

But I know you, that ye have not the love of God in you; and ye will not come unto me that ye might have life. A sentiment perfectly conformable to what our Lord had said to the Jews in Galilee, chap. vi. 45. *Every one therefore who hath heard and learneth of the Father cometh unto me.* The fol-

lowing words also will have a like clear connexion. *I receive not honour from men; I am come in my Father's name*—By *δοξαν* (honour) he seems to mean *credentials*, or the *evidence* of the truth of his mission as the Christ. So also verse 44. compare, 2 Peter i. 17. T.

THE PARAPHRASE.

John v. 17. My heavenly Father worketh continually in the course of his providence, and on the sabbaths as well as on other days, so that in doing good on the sabbath days I only follow his example. 18. The Jews were the more enraged, and sought to kill him, because, besides having broken the sabbath, he now pretended to justify himself in so doing by the example of God, as if God's doing any thing would authorize him to do the like, which was to put himself on a level with God in a sense which they thought no man had a right to do.

19. Jesus answered, Think not that I arrogate to myself any thing independent of God. I do nothing of myself, but whatever the Father does I have in commission to do the same. 20. For such is the regard that the Father bears to me, that he impowers me to do whatever himself does; and that I have this power, you will see verified with respect to greater things than those that you have yet seen. 21. The most extraordinary work that I do in imitation of God is raising the dead to life. This the Father does, and extraordinary as you may think it, the same power has the Son likewise. He also brings to life whomsoever he pleases. 22. Nay, subsequent to the resurrection, the general judgment is a thing that God does not think proper to administer in person, but he has committed it to the conduct of the Son. 23. These powers, therefore, being delegated from the Father to the Son, the Son is to be honoured as the Father's representative.

24. This power of raising the dead to an eternal happy life I shall exert in favour of all who believe and obey my gospel. 25. The time is now at hand when I shall exhibit some specimens of this great power of raising the dead; and in due time all the dead shall hear my voice and live. 26. For as the Father has the power of giving life, so has he communicated the same power to the Son. 27. And there is a particular propriety in his delegating to a *man* the office of judging and deciding the fates of men, as there can be no reason to complain of the sentence; since a man, who has been tempted, and who has felt, like themselves, may be supposed to

make all reasonable allowance for them. These considerations may serve to lessen your wonder at the communication of these very extraordinary powers to a man.

28, 29. Do not wonder at it, therefore, for it is certainly true, that all the dead shall hear my voice and come to life, the righteous to eternal life and happiness, and the wicked to condemnation.

30. But in all this there is nothing that I do of myself. It is from God that I receive this perfect knowledge of characters which enables me to decide justly concerning them. My judgment, therefore, must be just, because it is the same with that of God himself. It is his judgment that guides mine, and his will that I obey in all things. 31. If I could produce no evidence of the power that I claim besides my own assertion, you would be justified in disregarding my pretensions. 32. But I have a witness in my favour whom you yourselves respect, and the testimony that he bore is confirmed by such facts as both myself and you are well acquainted with, especially the visible descent of the Spirit of God upon me at my baptism. 33. Not content with what John said of his own accord, you sent a solemn deputation to him, demanding to know what his pretensions were; and upon that occasion he solemnly renounced all claim to being the Messiah, referring to me as one who was to come immediately after him. 34. This evidence I alledge as what will have weight with yourselves, and may be expected to make a good impression upon you; and indeed John was a distinguished prophet, and at first you were disposed to receive all that he delivered. 35. But this is not the evidence on which I lay the principal stress. The most decisive proof of my mission from God is those miraculous works which no man could perform but by the immediate power of God; who alone, being the author of nature, can controul the laws of it. These works bear witness that the Father has sent me.

37. But besides this, I can appeal to a still more direct testimony from God, at the delivery of which many of you were present. Do you not recollect that at my baptism a voice

was heard, proceeding from God himself, saying *This is my beloved Son, in whom I am well pleased*, Matt. iii. 17. Was not this as distinct and evident as the voice of God from Mount Sinai at the giving of the law of Moses? Did you not both hear the *words*, and likewise perceive the *form* by which the descent of the spirit upon me was signified; for all this passed in open day light, and before crouds of people.

38. But the true reason why you disregard the testimony of God in this instance is your disregard to the authority and precepts of God in other instances, especially in things of the most importance, those of a moral nature, which argues a mind biased by criminal affections and lusts; and these shut the heart against the reception of divine truth. 39. A proof of your wilful obstinacy and blindness of heart is that, though the scriptures testify concerning me, and you study them, and profess the highest regard for them, you still refuse to come to me. 40. I well know the principles by which you are actuated, and it is not a principle of love to God, and respect to his authority by whose spirit the scriptures were dictated; and therefore you reject me as the Messiah, refuse to receive my doctrine, even though you would thereby receive that salvation which the prophets have promised you under me.

41. But your minds are so dazzled with the things of this world, that nothing will content you but a temporal and triumphant Messiah, and I disclaim all worldly honours. My kingdom is not of this world, and ye are of the world.

43. So great a difference does this circumstance alone make, that though I have the most undeniable evidence of a divine power accompanying me; yet, assuming no worldly distinctions, you will not on any account admit of my pretensions to be the Messiah. Whereas let others come promising you worldly glory and power, and you will receive them without any proper evidence whatever. 44. It is impossible that you should receive such a Messiah as you see me to be, while you are so much attached to the things of this world, so fond of worldly honours, and so averse to that humility and self-denial which my religion requires.

45. Do not think that I say this from malice and resentment, and that I shall accuse you on this account to my father. If I did bear you so much ill-will, I should have no occasion to do this. Moses, of whom you boast, will himself be your accuser; for though he wrote concerning me, you have not been moved by what he wrote. If you believe not his writings, the authority of which you acknowledge, how should you believe in me?

SECTION XLI.

Jesus discourses with the Pharisees concerning Traditions.

MARK VII.

THEN came together unto him the Pharisees, and certain of the Scribes, who came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say with unwashed) hands, they found fault.

3 For the Pharisees, and the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And when *they* come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots and of brazen vessels and ^a beds.

^a tables.

¶

'JOHN VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

MATT. XV.

THEN came to Jesus scribes and Pharisees, who were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders: for they wash not their hands when they eat bread.

3 But

M A T T. XV.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him ^a suffer death.

5 But ye say, Whosoever shall say to his father or his mother, ^b Let that by which I might profit thee be dedicated to God.

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 The hypocrites, well did Esaias prophecy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me:

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Explain unto us this parable.

M A R K VII.

5 Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him ^a suffer death:

11 But ye say, If a man shall say to his father or mother, ^b Let that by which I might assist you be Corban, that is to say, dedicated to God; *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man, that entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him,

19 Because

^a die the death. ^b *It is* a gift by whatsoever thou mightest be profited by me. ^c Declare.

^d *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me.

M A R K VII.

19 Because it entereth not into his heart, but into the belly, and goeth out into the ^abowels, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, ^benvy, blasphemy, pride, foolishness;

23 All these evil things come from within, and defile the man.

M A T T. XV.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the ^a vault?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are *the things* which defile a man: but to eat with unwashen hands, defileth not a man.

^a draught. ^b an evil eye.

T H E N O T E S.

Matthew xvi. 5. Mark vii. 11. It was sometimes a custom with the Jews solemnly to devote to God, i. e. to the use of the public treasury in the temple, whatever they should give to any particular person; meaning to put it out of their power to do any thing for them. This rash vow, when made in this particular manner, though it should respect a father or mother, the Pharisees deemed to be lawful, and rigorously exacted. It was frequent also to leave whole estates to the treasury after their deaths, and thereby deprive their descendants of a subsistence.

V. 6. *Honour not his father and his mother.*] i. e.

Do not *assist* and *maintain* them. This is the meaning of *honouring widows, that are widows indeed*, in Paul's Epistles. So also *worthy of double honour*, and of a double stipend, are synonymous.

Mark vii. 9. *Full well ye reject the commandment of God.*] The word *καλως* properly signifies *finely*, or *excellently*; so that it looks as if our Lord spoke ironically upon this occasion.

V. 9. *Purging all meats.*] Pearce thinks that Mark wrote *καθαρίζοντα* (i. e. *αφεδρώντα*) *πάντα τα έσθια* referring to the bowels, where the proper juices are secreted from the aliments.

T H E P A R A P H R A S E.

Matthew xv. 14. He replied, I am not concerned at their resentment. Every addition which these men have made to the law of God, it is

my business to extirpate, and it shall certainly be done.

S E C T I O N XLII.

The Favour shewn by Jesus to the Syrophenician Woman, and the Cure of the Person who was deaf, and had an Impediment in his Speech.

M A T T. XV.

21 **T**HEN Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a *Canaanitish woman, of that country, came out of her house, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David: my daughter is grievously vexed with a dæmon.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she and ^b fell down before him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was ^c cured from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

M A R K. VII.

24 **A**ND from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation,) and she besought him that he would cast forth the dæmon out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying, go thy way; the dæmon is gone out of thy daughter.

30 And when she was come to her house, she found the dæmon gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

* a woman of Canaan came out of the same coasts. ^b worshipped him. ^c made whole.

M A R K. VII.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude and put his fingers into his ears, and he spit, and touched his tongue.

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them; so much the more a great deal they published it.

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

M A T T. XV.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet; and he ^a cured them:

31 Inasmuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

^a healed.

T H E N O T E S.

Matthew xv. 26. Mark vii. 27. *Dogs.*] This most contemptuous language the Jews generally applied to all the Gentiles. Our Lord adopted the same, to try the patience and faith of this woman whom he meant to relieve.

V. 30. *Maimed.*] The word κούρας means those who wanted some limb, the supplying of which was a miracle of a nature peculiarly astonishing.

S E C T I O N XLIII.

Jefus feeds four thoufand Perfons, difcourfes about a Sign from Heaven, and cures a blind Man.

M A T T. XV.

32 **T**HEN Jefus called his difciples unto him, and faid, I have compaffion on the multitude, becaufe they continue with me now three days, and have nothing to eat: and I ^a am unwilling to fend them away fasting, left they faint in the way.

33 And his difciples fay unto him, Whence fhould we have fo much bread in the wildernefs, as to ^b fatisfy fo great a multitude?

34 And Jefus faith unto them, How many loaves have ye? And they faid, Seven, and a few little fifhes.

35 And he commanded the multitude to fit down on the ground.

36 And he took the feven loaves and the fifhes, and gave thanks, and brake *them*, and gave to his difciples, and the difciples to the multitude.

37 And they did all eat and were ^c fatisfied: and they took up of the broken meat that was left, feven baskets full.

M A R K VIII.

IN thofe days the multitude being very great, and having nothing to eat, Jefus called his difciples to him, and faith unto them,

2 I have compaffion on the multitude, becaufe they have now been with me three days, and have nothing to eat:

3 And if I fend them away fasting to their own houfes, they will faint by the way: for divers of them came from far.

4 And his difciples answered him, From whence can a man fatisfy thefe men with bread here in the wildernefs?

5 And he asked them, How many loaves have ye? And they faid, Seven.

6 And he commanded the people to fit down on the ground: and he took the feven loaves, and gave thanks, and brake, and gave to his difciples to fet before *them*; and they fet *them* before the people.

7 And they had a few fmall fifhes: and he bleffed, and commanded to fet them alfo before *them*.

8 So they did eat, and were filled: and they took up the broken meat that was left, feven baskets.

9 And they that had eaten were about four thoufand: and he fend them away.

^a will not.

^b fill.

^c filled

10 And

MATT. XV.

38 And they that did eat were four thousand men, besides women and children.

MARK VIII.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 Now *his disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

THE Pharisees also and the Sadducees came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not *discern* the signs of the times?

4 This wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And his disciples ^a going to the other side, had forgotten to take bread.

6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees.

LUKE XII.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye *see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it, *that* ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

7 And

were come.

M A T T. XVI.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up.

11 How is it that ye do not understand, that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

M A R K VIII.

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

T H E N O T E S.

Matthew xvi. 4. *The sign of the prophet Jonas.*] This was a very obscure allusion to our Lord's death and resurrection. But he did not always mean to be understood at the time that he was speaking, even by his own disciples, and much less by his enemies.

Mark viii. 12. *There shall no sign be given,* *εἰ δοῖμεν αὐτῷ.* An elliptical form of expression, equivalent to an oath: As if he said. *As I speak the truth, no sign shall be given,* &c. Pearce.

Luke xii. 54, 55. Dr. Shaw says that the westerly winds in the Holy Land are still generally attended with rain, but that the easterly winds are usually dry. See *Harmer's Observations*, p. 329. Le Bruyn says there was, when he was at Rama, a south east wind, which, coming from the desert beyond Jordan, caused a great heat, and that it continued some days. See *Harmer's Observations*, Vol. I. p. 61.

T H E P A R A P H R A S E.

Matthew xvi. 9. Mark viii. 16. How could you imagine that I was speaking to you about a flock of bread for our use, and laying so much stress upon that circumstance. Have you already

forgot my late miracle of the multiplication of food, and do you not consider how easy it must be for me to supply our wants in the same manner upon any emergency.

S E C T I O N

SECTION XLIV.

Jesus begins to foretel his Sufferings.

MARK VIII.

27 **A**ND Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Chrst.

30 And he charged them that they should tell no man of him.

MATT. XVI.

13 **W**HEN Jesus came into the Coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Chrst, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father who is in heaven.

18 And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of ^a death shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on

LUKE IX.

18 **A**ND it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Who say the people that I am?

19 They answering, said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But who say ye that I am? Peter answering, said, The Chrst of God.

21 And he straitly charged them, and commanded them to tell no man that thing.

^a hell.

MATT. XVI.

earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

MARK VIII.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and ^a within three days rise again.

32 And he spake that saying ^b plainly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever ^c is willing to come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever ^c is willing to save his life, shall lose it; but whosoever shall be willing to lose his life for my sake and the gospel's, the same shall save it.

^a after.

^b openly.

^c will.

LUKE IX.

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any *man* ^c be willing to come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever ^c would save his life, shall lose it: but whosoever ^c shall lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here who shall not taste of death till they see the kingdom of God.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

MARK VIII.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own ^d life?

37 Or what shall a man give in exchange for ^d his life?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

C H A P. IX.

AND he said unto them, Verily I say unto you, that there be some of them that stand here who shall not taste of death, till they have seen the kingdom of God come with power.

^d soul.

M A T T. XVI.

26 For what is a man profited, if he shall gain the whole world, and lose his own ^d life? or what shall a man give in exchange for his ^d life?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom.

T H E N O T E S.

Matt. xvi. 13. *I, the Son of man,*] i. e. I who am a man; on other occasions this phrase, having been applied by Daniel to the Messiah, was also used as a characteristic of him by the Jews. Perhaps it ought to be rendered. *Whom do men say that I am? Do they say I am the Son of man, i. e. the Messiah?* J.

V. 17. *My Father is in heaven.*] I do not think it probable that Peter had a particular revelation from God that Jesus was the Messiah. There seems to have been no occasion for it. I therefore think that the true sense is given in the paraphrase.

V. 18. *Gates of death.*] Public assemblies and consultations were held near the gates of cities; so that the phrase means, that the wisdom and devices of those who have the power of death shall not prevail against christianity, or, in other words, the religion of Christ shall never be extinct in the world; and certainly there is far from being any prospect of its ever being so.

V. 19. *I will give unto thee the keys of the kingdom of heaven, &c.*] The power of binding and loosing may signify the power that devolved upon the apostles of making regulations respecting the christian church after our Lord's ascension, or, a power, which they exercised when assembled at Jerusalem on the subject of eating things forbidden by the law of Moses. But perhaps these words may not denote any powers to be exerted at the discretion of Peter, or the other apostles; but only the power of God, or of the gospel that was committed to them. God says to Jeremiah, ch. i. 10. *See I have set thee this day over the nations; to root out, and pull down, and to destroy, and to throw down; to build and plant;* when all that was meant was that God would commission him from time to time to foretel the fates of particular nations, and nothing at all was left to his discretion in the case. A like interpretation may serve for John xx. 23. *Whosoever sins you remit, &c.*

V. 26. *Loose his own soul.*] i. e. his life, meaning here his better or future life, which is of infinitely more value than the present.

V. 28. *Shall see the Son of man coming in his kingdom,*] referring particularly to the destruction of Jerusalem, which is often represented as the return of Christ to judge, and punish the Jewish nation. It may be mentioned here as an emblem of the great day of judgment, which is as certain as the other. These two events being in several respects similar, are often described in the same language, and the one may be considered as a type of the other, and an assurance that the other will take place.

Mark viii. 38. *Adulterous generation.*] It does not necessarily follow from this expression, that the Jews were particularly guilty of adultery, though in this literal sense the censure would be abundantly justified by Josephus's account of the morals of the Jews in his time; but the Jewish nation being figuratively represented by the ancient prophets as in a marriage contract with God, every sin was, in the same figurative style, a breach of that contract.

Ibid. *Whosoever shall be ashamed of me, &c.*] I would recommend this awful warning to the particular consideration of christians in this age, in which so many persons of eminence in the world, and especially in literature and philosophy, are sceptics and unbelievers, and in which, therefore, the temptation to be ashamed of the christian name is, in some circumstances, peculiarly strong. In this situation it is highly criminal to deny, or conceal our real belief of christianity, or whatever we consider as belonging to it. And thankful we ought to be that this is the greatest part of the persecution that we have at this day to expect. Our ancestors had much greater trials.

THE PARAPHRASE.

Matthew xvi. 17. This conviction of my being the Messiah comes from a better principle than the generality of the Jews are influenced by, and must have arisen from an upright unprejudiced mind, which comes from God the giver of every good and every perfect gift. 18. I have surnamed thee Peter, which signifies a rock, and, in allusion to it, I now assure thee, that upon this rock, upon thy testimony and apostlehip, together with that of thy brethren,

I will build a church, against which no devices of men shall prevail, but it shall continue to the end of time. 19. As my principal steward, I shall now intrust thee with the keys of my house. At my departure there will be delegated to you the commission under which I now act, so that all future revelations respecting doctrine, or discipline, in my church shall proceed from your authority, and an appeal to you shall be final.

SECTION XLV.

The Transfiguration, the Cure of the Demoniac, and the Payment of the Tribute.

MARK IX.

2 **A**ND after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he ^a knew not what to say: for they were fore afraid.

MATTHEW XVII.

AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then ^b spake Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

LUKE IX.

28 **A**ND it came to pass about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, who were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: ^c but when they were awake, they saw his glory, and the two men that stood with him.

MARK IX.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the Scribes that Elias must first come?

12 And he answered and told them, *that* Elias verily cometh first, and restoreth all things; ^a and that, as it is written of the Son of man, he may suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they lifted, as it is written of him.

14 And when he came to *his* disciples, he saw a great multitude about them, and the Scribes questioning with them.

MATT. XVII.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were fore afraid.

7 And Jesus came and touched them, and said Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, except Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they ^b did not acknowledge him, but have done unto him whatsoever they lifted: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

LUKE IX.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

^a and how it is written of the Son of man, that he must suffer many things. ^b knew him not.

MARK IX.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the Scribes, What question ye with them.

17 And one of the multitude answered and said, Master, I have brought unto thee my son, who hath a dumb spirit;

18 And wheresoever he taketh him, he ^a throweth him on the ground; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

MATT. XVII.

14 And when they were come to the multitude, there came to him a *certain* man kneeling down to him, saying,

15 Lord, have mercy on my son; for he is lunatick, and sore vexed: for oft-times *he* falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O ^b unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the dæmon, and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

LUKE IX.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son: for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out; and it ^a shaketh him much, that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O ^b unbelieving and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the dæmon threw him down, and ^c shook him much. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

^a teareth him.

^b faithless.

^c rent him sore.

^d tare him.

MARK IX.

26 And *the spirit* cried, and ^a shook him much, and came out of him : and he was as one dead ; inſomuch that many ſaid, He is dead.

27 But Jeſus took him by the hand, and lifted him up ; and he aroſe.

28 And when he was come into the houſe, his diſciples aſked him privately, Why could not we caſt him out ?

29 And he ſaid unto them, This kind can come forth by nothing, but by prayer and faſting.

30 And they departed thence, and paſſed though Galilee ; and he would not that any man ſhould know *it*.

31 For he taught his diſciples ; and ſaid unto them, The Son of man is delivered into the hands of men, and they ſhall kill him ; and after that he is killed, he ſhall riſe the third day.

32 But they underſtood not that ſaying, and were afraid to aſk him.

MATT. XVII.

22 And ^b as they were travelling in Galilee, Jeſus ſaid unto them, The Son of man ſhall be betrayed into the hands of men :

23 And they ſhall kill him, and the third day he ſhall be raiſed again : and they were exceeding ſorry.

24 And when they were come to Capernaum, they that received ^c the *tribute* of two drachma's came to Peter, and ſaid, Doth not your Maſter pay ^d the two drachma's ?

25 He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon ? of whom do the kings of the earth take cuſtom or tribute ? of their own children, or of ſtrangers ?

26 Peter ſaith unto him, Of ſtrangers, Jeſus ſaith unto him, Then are the children free.

27 Notwithſtanding, left we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up : and when thou haſt opened his mouth, thou ſhalt find a piece of money : that take, and give unto them for me and thee.

LUKE XVII.

5 And the apoſtles ſaid unto the Lord, Increaſe our faith.

6 And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the root, and be thou planted in the ſea ; and it ſhould obey you.

^a rent him ſore.

^b while they abode.

^c tribute *money*.

^d tribute.

THE NOTES.

Matthew xvii. 11. *Restore all things ;*] i. e. put them into order for the coming of the Messiah.

V. 13. It is something remarkable that both Moses and Elijah had, like Jesus, fasted forty days, the one when he gave the law to the Israelites, and the other when he attempted to recover them to a due regard to their law, after a time of great degeneracy. It is observable also that Elijah had been translated to heaven without dying, and if it be said of Moses that he *died* in the mount, to which God called him, yet he went up in perfect health, and vigour, no body was permitted to accompany him, and his place of burial could never be found. It is, therefore, not improbable that he never *properly died*, but was translated also. Since, however, he was with Jesus on the mount of transfiguration, in company with Elijah, we may presume that they were then in the same state, and consequently that Moses, as well as Enoch and Elijah, are now living with Christ. Whether these be all his attendants of the human race we cannot tell, and it concerns us not to know. All his faithful disciples and followers will receive the joyful summons to attend him at a proper time.

V. 17. From this expostulation of Jesus we are led to conclude, that the man brought his child to the disciples, not through a belief that the wonderful works which their Master performed were wrought by the spirit and power of God, but by some arts which he possessed, and might probably have communicated to them. T.

V. 21. *This kind*, not of dæmons, but of faith (for that is the subject he is speaking of and blaming the disciples for wanting it) *goeth not out*, i. e. exerteth not itself in such miraculous operations, *but by prayer and fasting*, i. e. the exercise of fervent devotion. T.

In fact, however, it comes to the same thing, whether we say that such *diseases* cannot be cured but by previous *prayer and fasting*, or that the *faith* necessary to their miraculous cure cannot be exerted without the same preparation.

Mark ix. 12. *And that, as it is written, &c.*] This rendering, says Pearce, is agreeable to the Alexandrian and other MSS. and makes a better sense. Or the clauses of this verse may be transposed, and read as follows. *Elias is come, as it is written of him, and they have done unto him whatsoever they listed.*

Luke ix. 32. *Heavy with sleep.*] Probably their senses were overpowered with a kind of *stupor*, resembling sleep, but were not really asleep, but capable of giving attention to what passed before them. Matthew and Mark say nothing of this heaviness. Dr. Benson would translate the passage as follows; *But Peter, and they that were with him were heavy with sleep; yet continuing awake they saw his glory, &c.* Life of Christ, p. 318.

Ibid. xvii. 6. *The sycamore,*] Dr. Shaw says, *Travels*, p. 435. is one of the common timber trees of the Holy Land, and from having a larger and more extensive root than most other trees, it is alluded to as the most difficult to be rooted up.

THE PARAPHRASE.

Matthew xvii. 26. If it be customary for princes to take tribute of strangers, and not of their own children, this tax, which is expressly levied for the peculiar service of the temple, or

the house of God, ought not to be levied on the Son of God. I ought, therefore, to be exempted from paying it, but I shall not insist upon this privilege.

SECTION XLVI.

JESUS discourses with his Disciples concerning Humility and Forgiveness.

MARK IX.

33 **A**ND he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

42 And whosoever shall ^a occasion the fall of one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand ^a causeth thee to offend, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

MATT. XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall ^a occasion the fall of one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

^a offend thee.

^b offend one:

R

LUKE IX.

46 **T**HEN there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

LUKE XVII.

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should ^b occasion the fall of these little ones.

7 Woe

M A T T. XVIII.

7 Woe unto the world because of offences: for it must needs be that offences come; but woe to that man by whom the offence cometh.

8 Wherefore, if thy hand or thy foot ^a cause thee to offend, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye ^a cause thee to offend, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

M A R K IX.

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot ^a cause thee to offend, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ^a cause thee to offend, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

17 And

^a offend thee.

MATT. XVIII.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, That if two of you, shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king who would take account of his servants.

24 And when he had begun to reckon, one was brought unto him who owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and ^a made obeisance to him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and ^b discharged him, and forgave him the debt.

LUKE XVII.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

^a worshipped.

^b loosed.

M A T T. XVIII.

28 But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence : and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not : but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told their lord all that was done.

32 Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me :

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee :

34 And his Lord was wroth, and delivered him to the ^a gaolers, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses.

M A R K IX.

38 And John answered him, saying, Master, we saw one casting out *dæmons* in thy name, and he followeth not us ; and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not : for there is no man who shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

L U K E IX.

49 And John answered and said, Master, we saw one casting out *dæmons* in thy name ; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not : for he that is not against us, is for us.

MARK IX.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

THE NOTES.

Matthew xviii. 9. *Offend thee;*] i. e. be the occasion of sin to thee.

V. 10. *Their angels do always behold the face of my Father who is in heaven.*] i. e. God takes especial care of them, the Jews probably imagining that particular persons had their guardian angels. *Seeing the face of God* represents, according to the custom of the East, a state of peculiar honour and favour, such as the principal officers of a court have with a sovereign prince.

V. 17. *If he neglect to hear thee, &c.*] The sense that I have given to these words in the paraphrase, respecting the power that would devolve upon the officers of the christian church after the ascension of Christ, cannot, I think, be extended beyond the apostles, except in a sense that reduces the meaning to almost nothing, much below what we cannot but suppose the emphatical words in which it is expressed were intended to convey.

Mark ix. 38. *Casting out dæmons in thy name.*] Those might be such persons as acted the same part with the sons of Scæva, mentioned Acts xix. 13. and God might permit their adjurations in the name of Jesus to take effect for the present, but not when they were used in direct opposition to the apostles. But it is possible that these Jews were only attempting, but without success, to cast out dæmons in the name of Jesus.

V. 43, 44, 46. *The worm dieth not, &c.*] This alludes to the consumption of dead bodies by worms, when they are buried, as well as sometimes by fire. A fire that shall not be quenched, means a fire that shall intirely consume what is committed to it. So future punishments will not be remitted till they have completely answered the end for which they are inflicted, whether that be the destruction, or the purification, of the sinner.

THE PARAPHRASE.

Matthew xvii. 10. Do not think meanly of the least of my disciples, for they are ministered unto by angels, and even those angels which are in the greatest favour with God, and stand in his presence, ready to execute his most important commissions.

V. 17. Whenever any fellow christian, or nominal member of my church, shall be found to be irreclaimable, he must be solemnly cut off from your communion, and be considered by you as one of the world at large, with whom you have no particular connection. 18. When I am removed from you, the powers that I now have

will devolve upon you by the descent of the Holy Spirit; and whatever you do by the direction of that spirit shall be ratified in heaven. 19. And as the Father hears me always, so also when you, under the influence of the same spirit, shall join in prayer for any thing that is subservient to the advancement of true religion, your petition shall certainly be heard. 20. For when ever so few of you are assembled as christians for any purpose that respects my religion it is the same thing as if I myself was there; so that your prayers, and your acts, will have the same force as my own.

SECTION.

S E C T I O N XLVII.

JESUS takes his final Leave of Galilee, in order to go to Judea.
James and John would call for Fire from Heaven upon some Samaritans.

J O H N VII.

- 2 **N**OW the Jews feast of tabernacles was at hand.
- 3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.
- 4 For *there is no man that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.
- 5 (For neither did his brethren believe in him.)
- 6 Then Jesus said unto them, My time is not yet come: but your time is always ready.
- 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.
- 8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet fully come.
- 9 When he had said these words unto them he abode *still* in Galilee.
- 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

L U K E XIII.

- 31 The same day there came certain of the Pharisees, saying unto him, Get thee ~~out~~, and depart hence: for Herod ^a desireth to kill thee.
- 32 And he said unto them, Go ye and tell that fox, Behold, I cast out dæmons, and I do cures to-day and to-morrow, and the third day I shall be perfected.
- 33 Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.
- 34 O Jerusalem, Jerusalem, who killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen *doth gather* her brood under *her* wings, and ye would not!
- 35 Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

M A T T. XIX.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, ^b by the side of Jordan.

L U K E

4

^a will kill thee.^b beyond.

LUKE IX.

51 And it came to pass, when ^a the days of his retiring were completed, he stedfastly ~~set~~ his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save *them*. And they went to another village.

^a the time was come that he should be received up.

THE NOTES.

Luke xiii. 32. *Tell that fox, &c.*] Pearce supposes that our Lord did not call Herod a fox, but the person who endeavoured to terrify him by the information concerning Herod.

Ibid. *I shall be perfected.*] Perhaps he means I shall have finished all that is appointed me here. T.

V. 33. The Ellipsis seems best supplied from his own words in the preceding verse, thus: *Nevertheless I must cast out devils, and do cures to-day and to-morrow, and depart the day following, for it cannot, &c.* T.

SECTION XLVIII.

The Cure of the ten Lepers, the Mission of the Seventy, and their Instructions.

LUKE XVII.

11 **A**ND it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, ^a except this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee ^b well.

^a save.

^b whole.

LUKE

L U K E X.

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse; nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if ^a a son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eat-

ing and drinking such things as they give; for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom than for that city.

^a the.

T H E N O T E S.

Luke xvii. 18. *Except this stranger.*] Our Lord never failed to take notice of the faith, or other virtues of persons who were not Jews, which must

have had a great tendency to lessen the prejudices of his disciples against persons of other nations.

SECTION XLIX.

JESUS discourses with the Jews concerning his Mission, at the Feast of Tabernacles.

JOHN VII.

11 **T**HEN the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, nay; but he deceiveth the people.

13 Howbeit no man spake openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man ^a learning, having never been instructed?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any ^b one be desirous of doing his will, he shall know of his doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a dæmon: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and on this account ye all marvel.

22 Moses gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have ^c perfectly cured a man on the sabbath-day?

24 Judge not according to appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh ^d openly, and they say nothing to him. Do the rulers know indeed that this is the Christ?

27 Howbeit, we know this man, whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh,

^a letters, having never learned. ^b man will do. ^c made a man every whit whole. ^d boldly.

JOHN VII.

will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while I am with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me*: and where I am *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the ^a Greeks, and teach ^b them.

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am *thither* ye cannot come?

37 In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive, for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.)

40 Many of the people therefore, when

they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, are ye also deceived?

48 Have any of the rulers, or of the Pharisees believed on him?

49 But this ^c multitude which knoweth not the law, ^d is cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them)

51 Doth our law judge any man before it hear him, and know what he doth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for ^e the prophet is not to arise out of Galilee.

53 And every man went unto his own house.

^a Gentiles. ^b the Gentiles. ^c people who. ^d are. ^e out of Galilee ariseth no prophet.

THE NOTES.

John vii. 22. *Δια τὸ* should have been joined to *θαυμάζει* in the close of the preceding verse—*Ye all marvel at it.* T.

V. 23. *That the law of Moses should not be broken.*] Or the sense may be, as in the margin of our translation, *without breaking the law of Moses.*

I

V. 26. *This is the Christ.*] The whole verse is considered as spurious by Pearce.

V. 27. *But when Christ cometh no man knoweth whence he is.*] Though the Jews expected that the Messiah would be born at Bethlehem, yet they might imagine that there would be something

thing mysterious relating to his birth; partly, perhaps, from the prophecy of Isaiah, *A virgin shall conceive*, &c. and partly from his saying, *Who shall declare his generation*, &c.

V. 34. *Ye shall seek me and shall not find me*, &c.] Alluding to the period after his resurrection, meaning that they would be inquiring after and wishing for the Messiah.

[Ibid. *And teach them*.] Pearce considers the word *Greeks* as an interpolation, thinking that the Jews would hardly suspect our Lord of teaching any other people than the Jews dispersed among the Gentiles, not the Gentiles themselves.

V. 37. On the last day of the feast of tabernacles, which was a day of great joy and festivity among the Jews, it was the custom to fetch water from the brook of Siloam, some of which they drank with loud acclamations of joy and thanksgiving, and some they brought to the altar, in commemoration of their forefathers being miraculously relieved when they thirsted in the

wilderness; and some they brought as a drink offering to God, to pray for rain against the following seed time. *Benfon's Life of Christ*, p. 412.

V. 37, 38. Some obscurity seems to arise from an injudicious punctuation and division of these verses. I would read the text thus—*If any man thirst, let him come unto me; and let him that believeth on me drink, as the scripture hath said*: (referring to Isaiah lv. 1.) *out of his belly shall flow rivers of living water*. These last words are not a quotation, for we do not find them any where, in the Old Testament, but our Lord's own promise, as the evangelist intimates in the following words. Perhaps *καὶ* may have been lost from before *ποταμοὶ*. T.

V. 52. *The prophet*.] Since several prophets had actually risen out of Galilee (as, particularly it is thought, Elijah, Elisha, Jonah, Amos, Nahum, and Hosea) Pearce thinks that the great prophet whom they expected to precede the Messiah was meant.

THE PARAPHRASE.

John vii. 15. The Jews marvelled, saying, how came this man to be so learned in the law of God, when he has not been educated under any of the doctors who profess that knowledge? 16. Jesus answered, my doctrine is neither any thing that I have learned of your doctors, nor what I have acquired myself; but what I have received from God; 17. as any person who does the will of God, and has a mind free from vicious prejudice, may easily perceive. 18. That I am no impostor, you might presume from my not acting in my own name, but referring every thing to God who sent me, without having any secular views whatever. 19. But, as I observed, they are only those who, without prejudice, seek to know and labour to do the will of God that can expect to judge rightly concerning me; and this is not your case: for though Moses gave you the law, which you acknowledge came from God, many of you live in wilful violation of it; and even at this very time, I know that, in direct violation of that law, some of you have formed a design of putting me to death. 20. The populace, who knew nothing of that design, said unto him, Thou must certainly be possessed with a dæmon, to entertain such a suspicion. Dost thou not go where thou pleasest, and preach what thou pleasest, unmolested? Who goes about to kill thee?

21, 22. Jesus, without thinking proper to make any reply to those persons, who were not in the secret of their rulers; but, knowing

that the true motive of those who had their design against him was his having healed the impotent man at the pool of Bethesda, addressed them on that subject; saying, The thing at which you are so much offended ought not to surprize you, because it is of a piece with what you do yourselves, who make no scruple of performing the action of circumcision on the sabbath day. 23. And there is this difference between the two actions in favour of mine, that whereas you wound, I heal, and not one member of the human body only, but the whole man. 24. For the future, therefore, judge more equitably and impartially concerning my conduct.

25. Some of the people of Jerusalem, who knew of the design of their rulers, said, Is not this the man whom they are seeking to kill. 26. And yet he preacheth openly, without molestation? Can it be that they have laid aside their intention, and are now convinced that he is indeed the Messiah? 27. It is, however, impossible that it should be the Messiah, because he is of Nazareth, in Galilee, which we are sure is not the birth place of the Messiah. We are, moreover apprized that there will be something very extraordinary, or miraculous, attending his birth; whereas this Jesus is nothing more than the son of Joseph and Mary. 28. Jesus, knowing that the persons who reasoned in this manner were within the reach of his voice, cried out, Do you indeed know me, and whence I am? If you do, you well know that I have

I have a commission from God, who would not impose upon you by such credentials of a divine mission as he has sent with me. But you are indeed very far from having that knowledge of God and of his designs, that you imagine you have, and which I really have, having sprung immediately from him, and having been expressly sent by him. 30. Then the people,

who were commissioned by the magistrates to seize him, sought for an opportunity of executing their commission, but their wicked design was over-ruled for the present by the providence of God, it being more suitable to the designs of his infinite wisdom, that Jesus should be put to death in a more public manner, at the ensuing passover.

SECTION. L.

The Woman taken in Adultery. JESUS discourses with the Jews concerning his being the Light of the World.

J O H N VIII.

JESUS went unto the mount of Olives :

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them,

3 And the scribes and Pharisees brought unto him a woman taken in adultery : and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery in the very act.

5 Now Moses in the law commanded us, that such should be stoned : but what sayest thou ?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they who heard *it*, being convicted by their own conscience, went out, one by one, beginning at the eldest, *even* unto the last : and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man ^a passed sentence of death upon thee ?

11 She said, No man, Lord. And Jesus said unto her, Neither do I ^a pass sentence of death upon thee : go and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself ; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true : for I know whence I came, and

^a condemned thee ?

^b condemn thee.

JOHN VIII.

and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself; and the Father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye ^a would have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

^a should.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I ^b told you in the beginning.

26 I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them; When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

^b said unto you from.

THE NOTES.

John viii. 6. *Wrote on the ground.*] The words, *As though he heard them not*, which follow in our translation, are not in our present Greek text, and are superfluous.

V. 25. i. e. What I told you in the beginning of this discourse, I still tell you, *I am the light of the world.* T.

THE PARAPHRASE.

John viii. 14. It is true that I bear testimony to myself, but what I assert is true, because it relates to a thing in which I cannot be deceived, knowing very well that I have received a commission from God, and that I shall return to him. 15. But this is what you are not acquainted with, and while you retain your carnal prejudices in favour of a temporal prince for your Messiah, you cannot form a right judgment con-

cerning me. 16. For this you are justly to be condemned; and though, for the present, I pass no sentence of condemnation upon you, yet if I should do it, it would be just, and would be confirmed by the suffrage of my Father, who is with me, and acts by me. 17. Now, according to your own maxims, the testimony of two persons is to be received. 18. And in this case, you have not only my own evidence that I have received

received a commission from God, but the testimony of God himself, in those miraculous works which he has empowered me to do in confirmation of it. 19. They say unto him, Where is thy Father? Jesus, not willing to speak more plainly to persons so exceedingly prejudiced, only replied, He is a person of whom you know as little as you do of me. If you had known me, you would have known my Father also. Had you attended to my works, you would have known that they have been performed by the finger of God himself, and therefore that I am the Messiah which he has promised you.

20. This discourse Jesus held in the treasury, and though he was so severe and bold, no man apprehended him, divine providence reserving him for another time. 21. Jesus, however, referring to his death, resurrection, and ascension into heaven, at a future time, said, I go away, and ye shall enquire after the Messiah (who I truly am) in your troubles, but in vain, for you shall perish by the righteous judgment of God for your manifold wickedness, and especially for your sin in murdering me, when I shall be out of your reach in a place where you cannot come. 22. The Jews said, What can he mean? Does he intend to withdraw himself from us by a voluntary death. 23. Jesus said, The true cause of your blindness of heart, and of the just condemnation of which I have been speaking, is to be sought for in your character and views. You are wholly worldly minded, and cannot relish any Saviour or Messiah, but one who

shall appear in great temporal power and splendor; whereas my kingdom is not of this world. I have no views of this nature, and you have no other views. 24. I foresee, therefore, that the bulk of your nation is doomed to that destruction which will be the unavoidable consequence of your not receiving me in my real character.

25. They say unto him, What then is thy proper character, and who art thou? Jesus replies, the same that I told you before, and at the beginning of this discourse, viz. the great light of the world, or the Messiah. 26. And I have many more things to say to you, and to judge concerning you. At present, however, I confine myself to the publication of what I have received from God, whose truth and veracity may be depended upon.

27. Notwithstanding in this our Lord alluded so plainly to his being sent of God, they did not fully understand him. 28. Then said Jesus, Though you are now so incredulous, and blinded by worldly prejudices, yet after my death and resurrection, many of you will be convinced that I am the Messiah, and that whatever I have delivered to you I have received in commission from God. 29. It is his will to which I am wholly devoted, and he constantly speaks and acts by me. 30. Our Lord having intimated his death by the expression of being *lifted up*, alluding to his crucifixion, many of his hearers probably understood him of a temporal exaltation, and eagerly catching at it, concluded that he might, indeed, be the Messiah.

SECTION LI.

JESUS discourses concerning Abraham's Seed.

JOHN VIII.

31 **T**HEN said Jesus to those Jews who believed on him; If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We are Abraham's seed, and were never in bondage

to any man: how sayest thou, Ye shall be made free.

34 Jesus answered them, Verily, verily I say unto you, Whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

JOHN VIII.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We are not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my ^a language? Is it because ye cannot hear my word?

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And ^b although I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God, heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a dæmon?

49 Jesus answered, I have not a dæmon, but I honour my Father, and ye dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a dæmon. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, who is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham, ^c earnestly desired to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

THE

^a speech.^b because.^c rejoiced.

THE NOTES.

John viii. 32. *The truth shall make you free.*] It is said to have been at the feast of tabernacles, or soon after, in the year of Jubilee, that all Jewish slaves were set free; and as our Lord alluded to it, this might possibly be that year. If so, it would be a pleasing coincidence with the year in which christianity was published.

V. 33. *We were never in bondage to any man.*] Pearce supposes that these Jews could not mean their whole nation in a civil respect, it was so very evidently contrary to truth, but that they meant themselves in particular, or the nation in a moral respect. If this was the year of Jubilee, it is probable they might mean themselves who having been always free, had not had any occasion to avail themselves of the indulgence granted that year.

V. 56. *Your father Abraham rejoiced to see my day.*] The best illustration of these words of our Saviour, may be borrowed from Heb. xi.

13. *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them.* T.

V. 58. *I am.*] Christ had used these words twice before in this discourse, in both which places our translators have added the word *he*; why they have not done the same here, it is difficult to assign a good reason. V. 24.—*if ye believe not that (ἐγώ εἰμι) I am he, ye shall die in your sins.* V. 28. *When ye have lifted up the Son of man, then shall ye know that (ἐγώ εἰμι) I am he.* In both these passages I presume that we are to understand *he that was promised*; or, in the words of the Baptist, Matt. xi. 3. *he that should come.* So here:—*before Abraham was, I am he that should come, or I am he that was promised before Abraham was.* T.

V. 59. *And so passed by.* These words are not found in many MSS. and probably are not genuine. See Pearce.

THE PARAPHRASE.

John viii. 31. Jesus, addressing himself to those who began to entertain thoughts of his being the Messiah, said, If you hold fast my doctrine, and regulate your lives by it you shall be my disciples indeed, 32 and in due time shall be instructed in the whole extent of my divine commission, and be thereby raised to a state of dignity and freedom, peculiar to those whose minds are so greatly enlightened. 33. They, considering this as a reflection upon them, replied, We are the descendants of Abraham, and being the favourite people of God, are under no moral servitude whatever. 34. Jesus answered, in that you have been sinners, governed by your irregular appetites and passions, you may properly enough be said to have been slaves to sin. 35. Besides, admitting that you are the servants of God, you cannot, as such, be sure of a permanent establishment in his family; but the son and heir has not only a permanent establishment in the family, but also a considerable power in it. 36. If he therefore make you free, you shall no longer be in the capacity of servants; and I shall exalt all my faithful followers to the privilege of being the proper sons of God.

37. I know that you are the natural descendants of Abraham, but what will that avail you, when you act a part so unworthy of that relationship, as appears by your seeking to kill me, because you dislike my doctrine. 38. It is indeed true that both you and I adopt the sentiments

and imitate the conduct of our proper respective fathers. 39. They suspecting from this that he was going to deny that they were the proper children of Abraham, said, Certainly you will not deny that we are the children of Abraham in every proper sense of the word. 40. But indeed, replies our Lord, I do deny it, for if you were the children of Abraham, in the sense in which you may perceive that I now use the word, you would do the works of Abraham. But your seeking to kill me for telling you the truth is a proof that you are not the proper children of Abraham, for certainly Abraham would not have done so. 40. You do the works of your proper father. They reply, Do you pretend that we are not the descendants of Abraham, but of Gentile families. We are certainly his seed, and in a moral sense, of the same father that he had, even God.

42. Jesus said, If God were indeed your father, you would love me, because I am come immediately from him, and did not come of myself. 43. And if you be of the same family with me, why do ye not understand my language? Is it not because you are so prejudiced that you will not give due attention to me? 44. In fact, your father, in a moral sense, is no other than the devil; because you are wholly bent upon wickedness, and one of the first crimes that was committed in the world (and which it is usual to ascribe to him, as the nominal source and principle

ciple of evil) was a murder, viz. that of Abel by Cain. Lying and deceit are also of the same nature, and therefore are usually ascribed to the same origin, and for this reason, you cannot bear the plain truth that I have told you. 45. You cannot convict me of any falshood, and yet you do not believe me. If you were, as you pretend to be, of God, you would attend to the word of God delivered by me, but your not regarding me proves that you are not of God, but of a different and opposite origin.

48 The Jews, irritated at his discourse, said, It appears sufficiently that we were right in concluding that thou art no better than a Samaritan, or a Demoniac. 49. Jesus replied, My conduct is far from being that of a demoniac. I honour my father, acting up to the commission which I have received from him, and you revile me for it. 50. But this does not affect me, because I am not solicitous about my own glory with persons of your character. My glory is the care of him who sees us, and will judge between us. 51. So greatly will he honour me, that all those who hear and obey me, shall not die eternally.

52 Then said the Jews, Now it is plain enough that thou art a demoniac. Abraham and all the prophets are dead, and yet thou pretendest that thy disciples shall not die. 53. Art thou possessed of any prerogative over our father Abraham, or the prophets, who are all

dead? Whom dost thou pretend to be? 54. Jesus replies, It is not that I pretend to be any thing of myself. All the honours that I have are those which my father is pleased to confer upon me, and my father is he whom you call your God. 55. It is plain, however, that you know very little of him; but it is my prerogative to have the most intimate knowledge of him; and if I should deny, and not avow it, even to you who ridicule me for pretending to it, I should be a liar as you are; but I do know him, and am wholly devoted to his will. 56. Moreover, great as you boast of your descent from Abraham, it would have been his greatest happiness to have seen the time of my coming into the world, and by faith he did see it, in sure prospect, and rejoiced at it.

57. How can that be, replied the Jews, who did not understand his meaning, Thou canst not be fifty years old at most, and wert thou cotemporary with Abraham. 58. I do assure you, said Jesus, that, in a very proper sense of the words, I may be said to have been even before Abraham, the Messiah having been held forth as the great object of hope and joy for the human race, not only to Abraham, but even to his ancestors. 59. Upon this the Jews, unable to restrain their indignation any longer, would have stoned him, if he, being aware of their design, had not withdrawn himself from their pursuit.

SECTION LII.

Of the Man who was blind from his Birth.

JOHN IX.

AND as Jesus passed by, he saw a man who was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him...

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay;

7 And said unto him, Go wash in the^a bath of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

^a pool.

JOHN IX.

8 The neighbours therefore, and they who before had seen him, ^a when he was blind, said, Is not this he that sat and begged?

9 Some said, This is he : others *said*, He is like him : *but* he said, I am *be*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind :

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not : he is of age, ask him; he shall speak for himself.

22 These words spake his parents, because they feared the Jews : for the Jews had agreed already, that, if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not : one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ^b did ye not hear? wherefore would you hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses : *as for this fellow*, we know not whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They

^a that. ^b ye did not hear.

J O H N IX.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he ^a made obeisance to him.

39 And Jesus said, For judgment I am come into this world: that they who see not, might see: and that they who see, might be made blind.

40 And *some* of the Pharisees who were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see; therefore your sin remaineth.

^a worshipped.

T H E N O T E S.

John ix. 2. *Who did sin, this man, or his parents, that he was born blind.*] Pearce well observes, that this text is no proof of the Jews in general having adopted the doctrine of the pre-existence of souls; because the disciples, not being certain that he was born blind, might mean, did this man sin, and so became blind by the judgement of God upon himself; or, if he was born blind, was it owing to the sin of his parents, and therefore a judgement upon them. The Jews mentioned, v. 8, did not believe that this man had been born blind, till they had applied to his parents. It is evident from Josephus that the learned Jews did afterwards adopt the doctrines of the separate existence, and pre-existence of the soul (which always went together) but from the discourse of Martha and Jesus, John ii. it does not appear to have been so early as this. Indeed it does not appear that those opinions were ever generally prevalent among them.

V. 32. *Put out of the synagogue.*] The Jews

had two kinds of excommunication, one which separated them four cubits from the society of others, but left them free, at that distance, to hear the law expounded in the synagogue. This was called *niddui*. The other was called *shematti*, answering, perhaps, to Maranatha in Syriac. This excluded a person from the synagogue for ever, and in other respects subjected a person to a variety of inconveniencies of a civil nature. This was probably the punishment that was generally inflicted on Christians.

V. 34. *Born in sin.*] A proverbial expression, signifying being addicted to the most rooted evil habits, and from early years.

V. 39. The characters here opposed seem to be those of the humble and sincere enquirers, who are sensible of their ignorance and willing to receive instruction, and of the proud and opinionative, who reject whatever clashes with their present sentiments; and the *sin* here intended is that of rejecting the dispensation of the will of God now offered to the world.

T H E P A R A P H R A S E.

John ix. 41. Jesus said unto them, If you were really blind, you would not be criminal, because you would not have abused any light

that was vouchsafed to you; but the knowledge that you have is an aggravation of your sin in rejecting me.

SECTION LIII.

The Parable of the Good Shepherd.

JOHN X.

VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one **flock*, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a dæmon, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a dæmon. Can a dæmon open the eyes of the blind?

* fold,

THE NOTES.

John x. 1. This parable is a fine illustration of what he had just asserted, Ch. ix. 39. by shewing the ready obedience wherewith the humble and sincere would embrace the gospel, and the benefits they should derive from thence. And the behaviour of the people after the delivery, of the parable, as mentioned in the 20th and

21st verses, still farther confirmed both parts of that assertion by facts.

V. 3. *Calleft his own sheep by name.*] It appears from hence, that it was the custom with the Jewish shepherds to give names to their sheep; and the custom is also found among the Greeks, as appears from Theocritus.

THE PARAPHRASE.

John 10. 8. All who have gone before me, or will come after me, pretending to be the Messiah, are impostors, whom those who have the discernment that even sheep have for their own shepherd, would not, and will not follow.

15. As the Father knows and honours me, so do I know and honour my Father, and in conformity to his will I even lay down my life for the sheep, that is, my disciples; and not only for those of them who are Jews, but for those Gentiles also, who in due time will be brought into my sheepfold, by embracing my gospel.

17. It is on account of this chearful and unreserved obedience to his will, that God my father loves me; and when I lay down my life, he will shew his approbation of me by enabling me to resume it.

18. All this I submit to voluntarily, and not because I am compelled to it by my enemies, whom, if I pleased, I have power to disarm and confound; but in obedience to my Father's known will and pleasure, I shall both lay down my life, and take it again.

SECTION LIV.

The Return of the Seventy. The good Samaritan. JESUS entertained by Martha and Mary.

LUKE X.

17 **A**ND the seventy returned again with joy, saying, Lord, even the dæmons are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but

rather rejoice, because your names are written in heaven.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father

ther is, but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and ^adid not see *them*; and to hear those things which ye hear, and ^bdid not hear *them*.

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among ^c robbers, who stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two ^c denarii, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour to him that fell among the ^d robbers?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, who also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art ^e anxious, and troubled about many things:

42 But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

^a have not seen. ^b have not heard. ^c pence. ^d thieves. ^e careful.

THE NOTES:

Luke x. 18. *I beheld Satan as lightning fall from heaven;*] i. e. falling as rapidly as lightning seems to fall from heaven. By *Satan* is here meant the supposed cause of possession, and may be extended to evils of all kinds, moral as well as natural.

V. 21. Our Lord here expresses himself in a manner partly similar to that in which Matthew represents him as delivering himself on the return of the twelve. Matt. xi. 25.

V. 30. An excellent parable, to shew that we are not to inquire into the relation that an object

ject of distress bears to us. It is enough that the afflicted are men, and therefore *feel* as we should do in the same circumstances.

The scene of this parable is with great propriety laid in the road from Jerusalem to Jericho, which was mountainous, and very convenient for robbers. One particular pass is still called the *mountain of blood*, or, *the bloody road*

(*Shaw's Travels*, p. 276) a name probably acquired from the murders of passengers.

V. 35. *Two pence.*] i. e. two Roman denarii, which make about sixteen pence, as much as a traveller might have to spare.

V. 42. *One thing is needful.*] i. e. the things relating to eternal life.

THE PARAPHRASE.

Luke 10. 22. All things relating to the kingdom of righteousness which God will erect in the world, are committed to me. The Father alone knows the full extent of my powers and

commission; and that knowledge of God which was reserved for this dispensation cannot be communicated to the world but by me.

SECTION LV.

JESUS inveighs against the Pharisees, and against Covetousness.

LUKE XI.

37 **A**ND as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the ^adish; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as ye have; and behold, all things are clean unto you.

42 But woe unto you, Pharisees: for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees: for ye

love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the ^bdoctors of the law, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also ^cye doctors of the law: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness, that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles; and *some* of them they shall slay and persecute:

50. That

^a platter. ^b lawyers. ^c ye lawyers.

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : verily I say unto you, It shall be required of this generation.

52 Woe unto you, ^a interpreters of the law, for ye have taken away the key of

knowledge : ye entered not in yourselves, and them that were entering in, ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things ;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

LUKE XII.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you ?

15 And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully :

17 And he thought within himself,

saying, What shall I do, because I have no room where to bestow my fruits ?

18 And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy ^b life shall be required of thee : then whose shall those things be which thou hast provided ?

21 So *is* he that layeth up treasure for himself, and is not rich towards God.

^a lawyers.

^b soul.

THE NOTES.

Luke xi. 44. *Graves which appear not,*] as with grass growing over them, so that if they be shut men stumble upon them, and if they be open they fall into them, and are defiled with the touch of the dead body.

N. 51. *The blood of Zacharias, who perished between the temple and the altar :*] referring, probably, to that Zacharias who is said 2 Chron. xxiv. 20, to have been slain in that very place. He is there said to be the son of Jehoiada ; and as Zachariah the prophet, was the son of Barachiah, this Zachariah is so called in Matthew xxiii. 35. The mistake was probably made by some transcriber, who thought to explain who this Zachariah was, or it might have been written hastily by Matthew himself.

Luke xi. 49. *Said the wisdom of God.*] Pearce supposes that by *the wisdom of God*, is meant *Christ*, and that those are the words of the evangelist. But it appears to me that they are the

words of Jesus, who by the *wisdom of God*, meant *God*, or *God in his wisdom* ; and, though the very words which he represents as spoken by God are not found in the Old Testament, there are a variety of passages which express the same thing.

Luke xii. 19. *I will say to my soul.*] Pearce would render it, *I will say to my life*. But the word soul seems to be often used to denote the *percipient faculties*. Thus God himself is represented as saying, *My soul shall have no pleasure in him*, and as making use of other expressions of the same kind. It could not, therefore, imply that the Divine Being consisted of two principles, of which the soul was only one. In fact, the expression is only equivalent to *myself*. It could not be used in any other sense in this place ; for what is properly called a soul cannot eat and drink.

Luke xii. 20. *This night shall thy soul be required of thee.*] i. e. This night thy life shall be taken from thee, or, This night thou shalt die.

T H E

THE PARAPHRASE.

Luke xi. 48. In fact, when your conduct is compared with that of your forefathers, notwithstanding this token of respect which you pay to the dead prophets, one would imagine that it had a contrary meaning, and that they were the same kind of persons who both killed the prophets and buried them, the burial being but a continuation of the same proceeding.

SECTION LVI.

Of the Galileans whom Pilate slew. The Parable of the Vineyard, and the Cure of an infirm Woman.

LUKE XIII.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all *men* that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his *ox* or *his* ass from the stall, and lead *him* away to watering?

U

16 And

L U K E XIII.

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

T H E N O T E S.

Luke xiii. 1. *Galileans.*] Probably the followers of Judas Gaulonites, who had before put himself at the head of a sect of Jews, who maintained that God was their only sovereign, and that subjection to the Romans, or any earthly power, ought not to be suffered. It was to him, probably, that Gamaliel alluded, Acts vi. 37.

V. 3. It should seem that we are not to un-

derstand by this the digging with a spade about a fig-tree, for spades were not used in vineyards; but the turning up of the ground between the rows of the trees with an instrument drawn by oxen. See *Harmer's Observations*, Vol. II. p. 43. As this, however, was a *fig-tree*, and not a *vine*, it might be treated in a manner different from vines, though planted in the vineyard.

T H E P A R A P H R A S E.

Luke xiii. 2. Do not suppose that these Galileans were greater sinners than the rest of the Jewish nation, who are all ripe for destruction; but this was permitted, that the rest might take

warning, and repent. Whether these individuals were good or bad men, personally considered, makes no difference in this case. Such events are intended to awaken and alarm all.

S E C T I O N LVII.

The Cure of the Man who had a Dropsy. Of Humility, and of Suffering in the Cause of Christ.

L U K E XIV.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him who had the dropsy.

3 And Jesus answering, spake unto the ^a doctors of the law and Pharisees, saying, Is it lawful to ^b perform a cure on the sabbath-day?

4 And they held their peace. And he took *him*, and ^c cured him, and let *him* go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 And

^a lawyers, ^b heal. ^c healed.

LUKE XIV.

7 And he put forth a parable to those who were bidden, when he marked how they chose out the chief ^a seats; saying unto them,

8 When thou art bidden of any *man* to a wedding-feast, sit not down in the ^b first place, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest ^c place.

10 But when thou art bidden, go and sit down in the lowest ^c place; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have ^d honour in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said

^a rooms.

^b highest room.

unto him, Blessed *is* he that shall eat bread in the kingdom of God.

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For, which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

^c room.

^d worship.

THE NOTES.

Luke xiv. 12. *Call not thy friends.*] Our Lord could not mean that friends are not to entertain one another, but from the turn of the whole he appears to mean, "If you would make a feast from which you would derive real merit, and which will turn to your greatest account, make one for which no recompense can be made by man, but by God only."

V. 15. *Eat bread, &c. i. e.*] Who shall live

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in the times of the Messiah, and enjoy the felicities of his reign.

V. 26. *Hate not his father and mother.*] The meaning is, that we should prefer the cause of Christ to all earthly considerations. So also when it is said, *Jacob have I loved, and Esau have I hated*, the meaning is, I have loved Jacob more than Esau. Pearce produces other phrases of the like import.

SECTION.

S E C T I O N LVIII.

The Parable of the lost Sheep, the lost Piece of Money, and of the Prodigal Son.

L U K E XV.

THEN drew near unto him all the publicans and sinners to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine ^a and go into the wilderness after that which is lost, until he find it ?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance.

8 ^b Or what woman having ten pieces of silver, if she lose one piece, doth not light a ^c lamp, and sweep the house, and seek diligently till she find *it* ?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, a certain man had two sons :

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them ^d a livelyhood.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat; ^e but no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ^f running to him, fell on his neck, and kissed him.

21 And

^a in the wilderness, and go. ^b Either. ^c candle. ^d *his* living. ^e and, ^f ran, and fell.

L U K E. XV.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, bring forth the best robe, and put *it* on him, and put a ring on his hand, and shoes on his *feet*.

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the

fatted calf, because he hath received him safe and found.

28 And he was angry, and would not go in; therefore came his father out, and intreated him.

29 * But he answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time, thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

* And.

T H E N O T E S.

Luke xv. 1, &c. These parables shew, in a striking manner, that as we give more attention to what we are in the most danger of losing; so our Lord was justified in bestowing more time upon sinners, to bring them to repentance, than upon others.

V. 11. This parable was probably intended

to represent the state of the Jews and Gentiles, the former being compared to the elder son, and the latter to the younger.

V. 15. *Feeding pigs* was an employment very disagreeable to a Jew.

V. 20. It is usual to kiss the shoulder in embracing. See *Harmer's Observations*, Vol. II. p. 53.

S E C T I O N.

S E C T I O N LIX.

The Parables of the unjust Steward, and of the rich Man and Lazarus.

L U K E XVI.

AND he said also unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore.

8 And the lord commended the unjust steward, because he had done ^a prudently: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much; and he that

is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which ^b belongs to others, who shall give you that which is your own?

14 And the Pharisees also, who were covetous, heard all these things, and they derided him.

15 And he said unto them, Ye are they who justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

19 There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, who was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried:

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus,

LUKE XVI.

rus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore,

father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

THE NOTES.

Luke xvi. 8. *And the Lord commended the unjust steward;*] not for his injustice, but for his prudence, which may be practiced with perfect innocence, and is then a great advantage.

V. 8. *That which is another's.*] By this Pearce understands *worldly goods*, which pass from one person to another, and by that which is *our own*, that which cannot pass from us to any other. Others interpret it thus. If you have not been faithful in that which is another's, who will reward you by giving you property of your own. See the paraphrase.

V. 19. It is evident that this parable does not represent the soul as a substance distinct from the

body, but is formed upon the idea of the whole man being removed into a future state before the usual time. For when the beggar dies, it is not said that *his soul*, but that *he himself* was carried into Abraham's bosom. It is also the *rich man*, and not *his soul* only, that lifted up his eyes in hell; and the pains he complains of are such as could affect his body only. Also when Abraham speaks of Lazarus returning to the world, he evidently refers to a real *resurrection*: *neither will they be persuaded, though one rose from the dead.* The general resurrection is never mentioned in any other terms.

THE PARAPHRASE.

Luke xvi. 9. As this steward, by his behaviour in his stewardship, secured friends against the time when he should be deprived of his office, I advise you to apply your wealth in this world in such a manner, as to secure yourselves friends in another.

V. 10. And not the rich only, but even the poorest may follow the same maxim; for he whose disposition leads him to justice and charity

will be just and charitable whether he has little or much. If, therefore, you have made a bad use of the things of this world, how can you expect that things of more consequence will be intrusted to you. If you have been unfaithful in a trust as stewards, how can you expect to be rewarded by your employer, with an estate of your own.

SECTION

SECTION LX.

The Duty of a Servant, the Parable of the unjust Judge, and of the Publican and Pharisee.

L U K E XVII.

7 **B**UT which of you having a servant plowing, or feeding cattle, will say unto him ^a when he is come from the field, Go immediately and sit down to meat ?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and ^b drank ; and afterward thou shalt eat and drink ?

9 Doth he thank that servant because he did the things that were commanded him ? I ^c suppose not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done only that which was our duty to do.

L U K E XVIII.

And he spake a parable unto them, *to this end*, that men ought always to pray, and not to faint ;

2 Saying, There was in a city a judge, who feared not God, neither regarded man.

3 And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them ?

8 I tell you that he will avenge them speedily. ^d But when the Son of man cometh, shall he find faith on the earth ?

9 And he spake this parable unto certain who trusted in themselves, that they were righteous, and despised others :

10 Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

11 The Pharisee ^e stood by himself and prayed thus, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other : for every one that exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted.

T H E

^a Bye and bye when he is come from the field, Go. ^b drunken. ^c trow. ^d Nevertheless.

^e stood and prayed thus with himself.

THE NOTES.

Luke xvii. 7. If the point were placed after ἐπεὶ and εὐθέως joined with ἀνέπεσαι the meaning would be more clear and the contrast obvious, — *will say unto him, when he is come from the field, Go and sit down to meat IMMEDIATELY? And will not rather say unto him, make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunk; and AFTERWARD thou shalt eat and drink.* T.

V. 10. *Unprofitable servant.*] i. e. mean, and insignificant, having no claim to any reward, the language of humility. The parable is designed to inculcate humility and submission with respect to God, from whom whatever we receive is from pure goodness.

Luke xviii. 1, &c. This parable, could not be intended to recommend a teizing importunity,

but an humble and patient waiting for the divine blessing, though it be long delayed; and to shew that, if even bad men will hear reason at length, much more may it be expected that God will condescend to hear a reasonable request.

V. 8. *Shall he find faith,*] i. e. faith in this particular promise, concerning his coming to judge either Jerusalem, or the world; the former of which events happened contrary to general expectation, and so probably will the latter too.

V. 10, &c. The Pharisee in words ascribes all to God, at the same time that he discovers the greatest pride, haughtiness, and contempt of the poor publican.

SECTION LXI.

JESUS declares that he is the Christ, at the Feast of Dedication.

JOHN X.

22 **A**ND it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep; as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall not perish for ever, neither shall any pluck them out of my hand.

29 My Father who gave them me, is greater than all; and none is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself a god.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath

X

* porch. ^b ye are not of my sheep, as I said unto you. ^c shall never perish. ^d God.

JOHN X.

hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

* beyond.

39 Therefore they sought again to take him; but he escaped out of their hand.

40 And went away again * by the side of Jordan, into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believed on him there.

THE NOTES.

John x. 22. *The feast of dedication.*] A festival instituted by Judas Maccabæus, on his cleansing the temple, after the profanation of it by Antiochus Epiphanes.

V. 26, 27. Read the passage thus, 26. *But ye believe not; for ye are not of my sheep.* 27. *As I said unto you; (v. 4. 14.) my sheep hear my voice,*

and I know them, and they follow me. T.

V. 35. *Unto whom the word of God came.*] Pearce would render it *with whom the judgment of God was*, referring to those persons, who by administering justice, stood, as it were, in the place of God.

THE PARAPHRASE.

John x. 28. I give unto all my sincere followers eternal life, which no one is able to deprive them of. 29. My Father, who has given me this power, and to whose providence I ascribe all the success of my doctrine, is greater than all, and no one is able to frustrate his designs. 30. And in this respect I and my Father are to be considered as one and the same, since what I do is by power communicated to me from him.

31. Upon this the Jews again took up stones to stone him. 32. Jesus said unto them, Many useful miraculous works have I shewed you from my Father, for which of them is it that you are now about to stone me? 33. They replied, It is not for any good work that we stone thee, but for a crime no less atrocious than blasphemy; because thou, who art but a man, hast the assurance to arrogate to thyself all the power of God, and therefore in fact makest thyself to be a god. 34. Jesus answered, If I had used the very language which you now ascribe to me, it

would not be without example in the scriptures. For do you not read in Psalm lxxii. 6. *I said ye are gods*, speaking of magistrates only. 35. If then, in the language of the scriptures, they are called gods who only act by commission from God (and surely the language of the scriptures is not to be arraigned) 36. With what pretence can you say of him who comes into the world with a more immediate and extraordinary commission from God than any prophet before him, thou blasphemest, when all that he says amounts to no more than calling himself *the Son of God*, and claiming such a power as you might expect that a son might receive from a father. 37. And that I am in this sense the Son of God, I appeal to the works which he has empowered me to do. These prove to demonstration that what I do is by the power of God himself; 38. And therefore that what I said before is true, viz. that I and he are one, or, in other words, it is as if my Father was in me, and I in him; so intimate is the communication that subsists between us.

SECTION

SECTION LXII.

Concerning Divorces. Children brought to JESUS. His Observations concerning Riches.

MARK X.

AND he arose from thence, and cometh into the coasts of Judea, by the side of Jordan : and the people resort unto him again ; and as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife ? tempting him.

3 And he answered and said unto them, What did Moses command you ?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this *cause* shall a man leave his father and mother, and cleave to his wife ;

8 And they ^a two shall be one flesh : so then they are no more ^a two, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

10. And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

MATT. XIX.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came in to the coasts of Judea, ^b by the side of Jordan :

2 And great multitudes followed him, and he ^c cured them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ?

4 And he answered and said unto them, Have ye not read, that he who made *them* at the beginning, made them male and female ?

5 And said, For this *cause* shall a man leave father and mother, and shall cleave to his wife : and they two shall be one flesh.

6 Wherefore they are no more two, but one flesh. What therefore God hath joined together, let no man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away.

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives : but from the beginning it was not so.

X 2

13 And

^a twain.^b beyond.^c healed.

M A T T. XIX.

9 And I say unto you, Whofoever shall put away his wife, except *it be* for * whoredom, and shall marry another, committeth adultery : and whofo marryeth her who is put away, doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, except *they* to whom it is given.

12 For there are some eunuchs, who were so born from *their* mother's womb : and there are some eunuchs, who were made eunuchs of men : and there be eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

M A R K X.

13 And they brought young children to him, that he should touch them ; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God :

15 Verily I say unto you, Whofoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon ~~them~~, and blessed them.

13 Then were there brought unto him, little children, that he should put *his* hands on them, and pray : and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me : for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

* fornication;

L U K E XVI.

18 Whofoever putteth away his wife, and marryeth another, committeth adultery : and whofoever marryeth her that is put away from *her* husband, committeth adultery.

L U K E XVIII.

15 And they brought unto him also infants, that he would touch them : but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not : for of such is the kingdom of God.

17 Verily, I say unto you, Whofoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

MARK X.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good, but one, that is God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

MATT. XIX.

16 And behold, one came and said unto him, Good Master, what good things shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is God:* but if thou wilt enter into life, keep the commandments.

18 He said unto him, Which; Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man said unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

LUKE XVIII.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, but one, *that is God.*

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 It

M A R K X.

25 It is easier for a ^a cable to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come, eternal life,

31 But many *that are* first, shall be last; and the last, first.

M A T T. XIX.

24 And again I say unto you, It is easier for a ^a cable to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible, but with God all things are possible.

27 Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ^b ye who have followed me, shall in the regeneration, when the Son of man shall sit in the throne of his glory, sit also upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that are* first shall be last, and the last *shall be* first.

L U K E XVIII.

25 For it is easier for a ^a cable to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

T H E

^a camel. ^b ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit.

THE NOTES.

Matt. xix. 8. *For the hardness of your hearts;*] For the perverseness of your tempers, knowing that without some liberty of divorce, the case of the wife would sometimes be intolerable.

V. 21. *Sell that thou hast, and give unto the poor.*] This our Lord might say for the sake of trying him, and seeing what he was willing to do, and suffer for the sake of the gospel. Besides, this was actually done by the primitive christians, and was necessary in the circumstances in which the christian church was formed.

V. 23. *Enter into the kingdom of heaven.*] i. e. embrace the profession of the gospel. At the establishment and during the first ages of christianity, while the professors of it were exposed to persecutions, attachment to worldly riches and honours, seems to have been a more insuperable discouragement to the possessors from embracing the faith in Christ, than the fear of imprison-

ment, tortures and death was to others. But few were found who had magnanimity enough to resign the riches in which they trusted, either to be distributed to the necessities of their poor brethren, or confiscated by oppressive magistrates. Hence St. Paul observes, 1 Cor. i. 26. *Ye see your calling brethren.* T.

Mark x. 30. Luke xviii. 30. *Now in this time;*] i. e. He shall receive more real satisfaction of mind, even in the midst of persecution, than he could naturally have derived from the possession of what he abandons for the sake of the gospel. Pearce thinks that the words *houses, and brethren, and lands*, were originally another reading of what went before. Upon this supposition what Mark says will be agreeable to what Matthew and Luke make our Lord to say on the same occasion.

THE PARAPHRASE.

Matthew xix. 11, &c. Jesus said unto them, What you propose, in order to avoid the inconveniences attending the married state, when there happens not to be a thorough good liking between the parties, viz. not to marry at all, is more than can be expected of all persons, though it is so with respect to some. For some have little or no inclination to marriage, and therefore may be said, in a figurative sense, to be eunuchs from their mother's womb, as others are actually made eunuchs by the wanton cruelty of men; while others, like myself, will devote themselves to a single life, in order to be free from worldly incumbrances, and to devote themselves more entirely to the service of religion; which, though not generally advisable, may be expedient in time of persecution. In this case, let every person act as he shall find himself able to do, and as he shall judge to be best upon the whole.

V. 14. Luke xviii. 17. Do not forbid affectionate parents to bring their children to me, for such will be qualified by baptism to become members of my visible church, as your children are now members of the Jewish church by circumcision. And besides, of persons whose tempers, in many respects, resemble that of a child, the subjects of my kingdom must entirely

consist. For whosoever does not receive my instructions with a humble and teachable temper, free from prejudices and worldly views, which is characteristic of a child, cannot possibly receive it to good purpose.

V. 17. Jesus said unto him, By your manner of address you seem to consider me as a being *of myself* superior to others in goodness; whereas every thing good is derived from God; so that, strictly speaking, he only is good; because he alone is so of himself, originally, absolutely, and in the highest degree.

V. 26. Jesus replied, Considering, indeed the very powerful temptations to which rich men are exposed, it may well appear impossible for them to resist their fatal influence; but notwithstanding this, such is the power of the motives to virtue suggested in the gospel, which God has sent me to preach, that even this temptation will not be found too strong: for numbers will abandon every thing for the sake of the gospel, and of a good conscience.

V. 30. Many who are first with respect to advantages, like the Jews, will be the last to improve them; and many who are last, as the Gentiles, will distinguish themselves most by an early and zealous attachment to the gospel.

SECTION

SECTION LXIII.

The Parable of the Householder who hired Labourers.

MAT T. XX.

FOR the kingdom of heaven is like unto a man *that is* an householder, who went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a ^a denarius a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard said unto his steward, Call

the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a ^a denarius.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a ^a denarius.

11 And when they had received *it*, they murmured against the ^b master of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a ^a denarius?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

^a penny.

^b good man.

THE NOTES.

Matthew xx. 1. By this parable our Lord reproves the Jews, who should be offended at the admission of the Gentiles into the christian church. V. 16. *Chosen.*] i. e. *choice*, or *excellent*.

Pearce thinks the words, *Many are called and few chosen*, an interpolation in this place, having been borrowed from chap. xxii. 14. where they are very proper.

SECTION

SECTION LXIV.

The Resurrection of Lazarus.

JOHN XI.

NOW a certain man was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When therefore he had heard that he was sick, he abode two days still in the same place where he was.

7 Then after that, saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in ^a it.

11 These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, who is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

- ^a him.

Y

24 Martha

J O H N XI.

24 Martha said unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he ^a die, yet shall he live;

26 And whosoever is ^b living, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, who should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then who were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he ^c groaned and was troubled in spirit.

34 And said, Where have ye laid him; They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, who opened the eyes of the

blind, have caused ^d also that this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me:

42 And I knew that thou hearest me always: but because of the people who stand by, I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come, and take away both our place and nation.

49 And

^a were dead. ^b liveth. ^c groaned in the spirit, and was troubled. ^d that even.

JOHN XI.

49 And one of them *named* Caiaphas, being the high priest that year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

53 Then from that day forth they took counsel together to put him to death.

54 Jesus therefore walked ^a not yet openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then fought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, ^b will he not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he was, he should shew *it*, that they might take him.

^a no more.

^b that he will not.

THE NOTES.

John xi. 10. *In it:*] i. e. in the world.

V. 17 The Jews usually buried on the day of the decease, so that Lazarus had been dead and buried four days.

V. 23. It is very observable that no topic of consolation either occurs to Martha, or is suggested by Jesus, from the opinion of an intermediate state, in which the soul should enjoy a state of happiness separate from the body. It is evident that Martha had no hope concerning her brother, but at the resurrection of the last day.

V. 24, &c. N. B. *The resurrection at the last day* is the object which Martha brings into view: our Lord's reply is relative to the same object—I am he who shall raise the dead, and bestow life upon them at that day—then, he that believeth in me, though he were dead, yet shall he live: and every one who is living (παῖς ὁ ζῶν) and believeth in me shall never die. This is just the same doctrine as that which St. Paul lays down, 1 Cor. xv. 51. *Behold I shew you a mystery*; or a doctrine newly promulgated by the

gospel, we shall not all sleep, *but we shall all be changed*, &c. Jesus adds—believest thou this? Martha, as though surprized with a sudden view of the grand object presented before her, which she could but imperfectly comprehend, replies only in general terms: Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world—consequently—that all thy declarations are true, and thy promises faithful. T.

V. 38. The Jews of better fashion generally disposed of their dead in caves, scooped out of the natural rock, where, after they were bound up with spices in linen cloths, they were shut up with proper stones. *Shaw's Travels*, p. 265.

V. 44. The greater quantity of spices there was used in the Jewish interments, the greater honour was thought to be done to the dead. See *Harmer's Observations*, Vol. II. p. 163.

V. 49. It is conjectured that John wrote *οὐκ οἶδατε ὅτε λέγει ὑμῖν*, Do ye not know and consider? See *Pearce*.

THE PARAPHRASE.

John xi. 9. I am under no apprehension of what you fear from the Jews. As men travel in safety in the light of the sun, and stumble only when they walk in the night, so I, who am guided by a light superior to that of the sun, while I am about my Father's business, am under his constant protection, and therefore am without any fear for my personal safety.

V. 16. Then said Thomas to his fellow disciples, Since he is determined to go, though at the apparent hazard of being killed by the Jews, let us by all means accompany him, and share his fate, though it should be death itself.

V. 25. Jesus said unto her, It is by me that the general resurrection shall be accomplished, and a new and better life introduced. At the last day all my deceased followers shall rise, and those of them who shall be alive at the last day shall not die at all, but undergo such a change as that their bodies may be similar to those that rise

again; and, from being corruptible, shall become incorruptible and immortal. 27. She replied, I have no doubt of what thou sayst, for I firmly believe that thou art the promised Messiah.

V. 50. Caiaphas said, It is certainly better for us to destroy this one man at once, than run the risk of bringing the whole vengeance and power of the Romans upon us, in order to crush the seditions that will be excited by him, which might be the utter ruin of the whole nation. 51. Now Caiaphas being the high priest that year, his words may be considered as prophetic, and in a much more important sense than he had any idea of. For in fact, Jesus did die for the whole nation, and not for that nation only, but for the benefit of the whole world, who by becoming christians are united under one head, and brought to join in the worship of the one living and true God.

SECTION LXV.

JESUS, on his Way to Jerusalem, foretells his Sufferings, cures two blind Men, and is entertained by Zaccheus.

MARK X.

32 **A**ND they were in the way, going as to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles;

MATT. XX.

17 **A**ND Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

LUKE XVIII.

31 **T**HEN he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man, shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

34 And

MARK X.

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.

35 And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you ?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask : can ye drink of the cup that I drink of ? and be baptized with the baptism that I am baptized with ?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptized withal, shall ye be baptized :

40 But to sit on my right hand and on my left hand, is not mine to give ; ^a except to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they ^b who rule over the Gentiles, exercise lordship over them ; and their great ones exercise authority upon them.

MATT. XX.

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him* : and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children, with her sons, ^c bowing down to *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou ? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

LUKE XVIII.

33 And they shall scourge *him*, and put him to death : and the third day he shall rise again.

34 And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

^a but *it shall be given*.

^b are accounted to rule.

^c worshipping.

MATT. XX.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you : but whosoever will be great among you, let him be your minister ;

27 And whosoever will be chief among you, let him be your servant :

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you ?

33 They say unto him, Lord, that our eyes may be opened.

MARK X.

43 But so shall it not be among you : but whosoever will be great among you, shall be your minister :

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho : and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus sat by the highway-side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace : but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called : and they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

50 And he casting away his garment, rose and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might ^a recover my sight.

LUKE XVIII.

35 And it came to pass that, as he was come nigh unto Jericho, a certain blind man sat by the way-side begging ;

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they who went before rebuked him, that he should hold his peace : but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may ^a recover my sight.

52 And

^a receive.

MARK X.

52 And Jesus said unto him, Go thy way; thy faith hath made the whole. And immediately he ^a recovered his sight, and followed Jesus in the way.

MATT. XX.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

LUKE XVIII.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he ^a recovered his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

LUKE XIX.

And *Jesus* entered and passed through Jericho.

2 And behold, *there was* a man named Zaccheus, who was the chief among the publicans, and he was rich.

3 And he sought to see Jesus, ^b what kind of person he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down: for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the

poor;

^a received.

^b who.

LUKE XIX.

poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is ^a a son of Abraham.

10 For the Son of man is come to seek,

and to save that which was lost.

^a the.

THE NOTES.

Matthew xx. 22. The word βαπτίζω often signifies to overwhelm with calamity, Thus Josephus, speaking of a gang of robbers who forced their way into Jerusalem, says βάπτισαν την πόλιν, they baptized the city.

V. 28. Give his life a ransom for many,] i. e. shall deliver, or rescue many, viz. from sin and misery by means of his gospel, which was sig-

nally confirmed by his death and resurrection. Thus God is said to *redeem*, or *ransom*, the Israelites from Egypt, by an exertion of his power, not by giving a price for them.

Luke xix. 9. [Jesus said unto him.] This may perhaps be rendered concerning him. See Mac-knight.

SECTION LXVI.

The Parable of the Ten Pounds, and JESUS's Lamentation over Jerusalem.

LUKE XIX.

11 **A**ND as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, ^a trade with them till I come.

14 But his citizens hated him, and sent ^b an embassy after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, ^c Well done, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And

^a

^b occupy.

^c a message.

^d Well.

L U K E XIX.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin :

21 For I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. ^a Didst thou know that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with ^b interest ?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds)

26 For I say unto you, That unto every

one who hath, shall be given ; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, who would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, ' O that thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace ! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee : and they shall not leave in thee one stone upon another : because thou knewest not the time of thy visitation.

^a Thou knewest.

^b usury.

^c If.

T H E N O T E S.

Luke xix. 12. *To receive for himself a kingdom.*] This is an allusion to the practice of the kings of Judea, and of the neighbouring countries, to

go to Rome to obtain from the emperors the confirmation of their right to the throne, and to engage their protection.

SECTION LXVII.

JESUS sups at Bethany, and makes a triumphant Entry into Jerusalem.

MARK XIV.

AFTER two days was *the feast of the passover*, and of unleavened bread : and the chief priests, and the scribes, sought how they might take him by craft, and put him to death.

2 But they said, Not ^aduring the feast, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabastrer box of ointment of spikenard, very precious ; and she ^bthook the box, and poured on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of ointment made ?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good : but me ye have not always.

8 She hath done what she could : she is come aforehand to anoint my body to the ^cembalming.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done, shall be spoken of, for a memorial of her.

JOHN XII.

THEN Jesus, six days before the passover came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead.

2 There they made him a supper ; and Martha served : but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, who ^cwas about to betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor ?

6 This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone : against the day of my ^dembalming hath she kept this.

MATT. XXVI.

6 **N**OW when Jesus was in Bethany, in the house of Simon the leper.

7 There came unto him a woman having an alabastrer-box of very precious ointment, and poured on his head as he sat at meat.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste ?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman ? for she hath wrought a good work upon me.

11 For ye have the poor always with you ; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my ^dembalming.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

1

^a on the feast day.^b broke.^c should.^d burying.

JOHN

JOHN XII.

8 For the poor ye have always with you, but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted, that they might put Lazarus also to death.

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

MARK XI.

And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt;

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him: and he sat upon him.

LUKE XIX.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* hither.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

MATT. XXI.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of *them*; and straightway he will send *them*.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting

JOHN XII.

12 On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosannah; Blessed be the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that were with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

M A R K X I.

8 And many spread their garments in the way: and others cut down branches off the trees, and strowed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: Blessed *be* he that cometh in the name of the Lord.

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

M A T T. X X I.

upon an ass, ^a even upon the colt of a beast of burden.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass and the colt, and put on them their clothes, and they set *him* thereon.

8 And ^b the greatest part of the multitude spread their garments in the way; ^c the rest cut down branches from the trees, and strowed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed ^d be he that cometh in the name of the Lord: Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth ^e in Galilee.

L U K E X I X.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works they had seen.

38 Saying, Blessed *be* the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

J O H N X I I.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

^a and a colt the foal of an ass. ^b a very great. ^c others. ^d is. ^e of.

THE NOTES:

Matthew xxi. 4. The passage alluded to is Zech. ix. 5. which Grotius says is allowed by some Jewish Rabbi's to relate to the Messiah.

V. 9. The expression of the most profound reverence in the East is to fall down and kiss the feet of a person, or the hem of his garment. See *Harmer's Observations*, Vol. II. p. 38.

Mark xi. 10. *That cometh in the name of the Lord.*] These words are not found in several MSS. Pearce thinks them to be an interpolation. He that cometh (ὁ ἐρχόμενος) seems to have

been an appellative of the Messiah. Thus when John sent to inquire if Jesus was the Messiah, he bid his disciples to say, *Art thou he that should come?*

John xii. 6. *Bare that which was therein,*] ἔκαστα, which may be rendered *carried off*, or *sole* what was in it.

V. 7. *Hath she kept this.*] There is another reading much approved, according to which it should be, *Let her keep this*; and perhaps she had not used all the ointment on this occasion.

THE PARAPHRASE.

Matthew xxvi. 12. Mark xiv. 8. John xii. 7. By referring such a quantity of valuable ointment for this occasion, she has, in fact, reserved it

for my funeral. It is like the last kind office to a departing friend, where no return is expected; and in this light I shall consider it.

SECTION LXVIII.

JESUS clears the Temple, and curses the barren Fig-tree.

MARK XI.

11 **A**ND Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany, with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not yet.

JOHN II.

14 **A**ND he found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and oxen; and poured out the changers money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise.

MATT. XXI.

12 **A**ND Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

LUKE XIX.

45 **A**ND he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

M A R K X I.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called ^a a house of prayer for all nations? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

M A T T. XXI.

14 And the blind and the lame came to him in the temple; and he ^b cured them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna, to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

J O H N II.

18 Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

J O H N II.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

^a of all nations the house of prayer. ^b healed, ^c hungred,

MARK XI.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

MATTHEW XXI.

17 And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning as he returned into the city, he ^a was hungry.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

^a hungred.

THE NOTES.

Mark xi. 12. *The time of figs was not yet,*] i. e. the time of gathering figs. According to Dr. Shaw (*Travels*, p. 342.) the time of gathering figs in the East is the middle or latter end of June, but that it frequently happens in Barbary, and no doubt in a hotter climate, that, according to the quality of the preceding season, some of the more forward and vigorous trees will now and then yield a few ripe figs six weeks or more before the full season. It is well known, he adds, that the fruit of these prolific trees always precedes the leaves, and consequently when our Saviour saw one of them in full vigour, *having leaves*, he might, according to the common course of nature, very justly look for fruit, and *haply find some*; if not some *winter figs* upon it likewise. For those figs which are ripe in August often hang on the trees all winter, and are gathered as a delicious morsel in the spring.

This miracle of the blasting of the barren fig-tree was awfully prophetic of the calamities of the Jewish nation for their infidelity and other sins.

John ii. 14. Josephus says that no less than 256,500 lambs were offered at the passover.

V. 18. *This temple.*] Our Lord might probably point to himself. It is plain that the Jews understood either by what he said on this occasion, or upon some other, that he had foretold his resurrection on the third day. On the whole, however, I rather think that Jesus did not expect to be understood, even by his own disciples, when he spake so obscurely; but his actually rising from the dead on the third day makes it sufficiently plain that he really *did* allude to it—It may seem extraordinary that our Lord's enemies should have had a suspicion of his intended resurrection, and yet his disciples have no idea of it at all. But their notions of his dignity and approaching kingdom might make them have the greatest difficulty in conceiving that he should ever suffer death; and consequently, as he often spake very figuratively, they would be most apt to put some figurative construction on all that he said about a resurrection.

SECTION

S E C T I O N LXIX.

Some Greeks inquire concerning JESUS. A Voice from Heaven.
Discourse concerning his Mission.

J O H N XII.

20 **A**ND there were certain Greeks among them, that came up to worship at the feast :

21 The same came therefore to Philip, who *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew : and again, Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone : but if it die, it bringeth forth much fruit.

25 He that loveth his life, shall lose it ; and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will *my* Father honour.

27 Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered. Others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me ; but for your sakes.

31 Now is the judgment of this world : now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 (This he said, signifying what death he should die)

34 The people answered him, We have heard out of the law that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? Who is this Son of man ?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ?

39 Therefore they could not believe, because that Esaias said again,

40 He

JOHN XII.

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me:

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darknes.

47 And if any man hear my words, and believe not, I ^a condemn him not: for I came not to ^a condemn the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

^a judge

THE NOTES.

John xii. 20. *Greeks.*] Devout Gentiles, worshippers of the true God, of whom there were many of all nations, but who were not circumcised, and therefore not completely proselytes.

V. 38. The passages alluded to is Is. liii. 1.

in which the obstinacy and infidelity of the Jews were clearly described, being foreseen by God, and made subservient to the purposes of his wise providence.

THE PARAPHRASE.

John xii. 23. Jesus said, The application of these Greeks to seeme, suggests the joyful idea of all nations becoming my disciples, and partaking of the blessings of the gospel. And now the time draws very near for that awful event, which is absolutely necessary to all the great ends of my ministry; viz. my death and resurrection, after which I shall be glorified. 24. But my death is as necessary to the conversion of the world to the belief of the gospel, as the casting of a seed into the ground is necessary to the multiplication of it. 25. And, alarming as it may seem, all my faithful followers must be as ready to meet death in the profession of the faith of the gospel as myself. In the case of persecution, he that loves his life, so as to deny his religion for the

sake of it, shall forfeit a life of infinitely more value than the present; but he who, from a conscientious regard to his religious principles, is willing to suffer death rather than renounce them, shall receive in exchange for it eternal life hereafter. 26. Every person who professes himself to be my servant must follow me wherever I go, though death should be in the way. But it will be an ample recompence for this, that my Father will honour and reward all my faithful followers, of whatever nation they may be.

V. 31. Now is the time fast approaching, when vengeance will be taken on all those who reject me; since, after this voice from heaven, they have had all reasonable evidence of my divine mission, and are not convinced by it. Soon

A a

will

will my triumph over all the powers of darkness, of sin, and death, be complete. 32. For if I be raised upon the cross, it will, in fact, be as a standard, to which all mankind will, in due time, be drawn. 33. By being lifted up, he alluded to the manner of his death, viz. crucifixion.

34. The people answered, We learn in our prophetic books, that the reign of the Messiah is to last for ever; how then can he be put to death? What son of man dost thou mean? We know of no Messiah so characterised.

V. 35. Jesus said, Do not now cavil at what I say, but improve the opportunity that yet remains of profiting by my advice, and the last warnings that I shall give you, that darkness and destruc-

tion may not overtake you. 36. Profit by the light which you now have, that, in consequence of becoming truly enlightened and wise here, you may shine as the sun in the firmament, and as the stars for ever and ever hereafter.

V. 47. As to those who do not believe on me, I am not now come to pass sentence upon, and punish them. My commission at present is not to judge the world, but by my instructions, and faithful warnings, if it be possible, to save it.

V. 50. Whatever I say is by commission from my Father, and obedience to his will ensures eternal life and happiness. I shall, therefore, at all events, persist in executing my commission, and in speaking and doing whatever I have received in charge from him.

SECTION LXX.

The Discourse concerning the Baptism of John. The Parable of the Man who had two Sons, and of the Householder who planted a Vineyard.

MARK XI.

27 **A**ND they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority dost thou these things; and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

MATT. XXI.

23 **A**ND when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if you tell me, I likewise will tell you by what authority I do these things.

LUKE XIX.

47 **A**ND he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAP. XX.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

MARK XI.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

MAT T. XXI.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, if we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell, and he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? *A certain* man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Which of ^a these two did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righte-

A a 2

^a them twain.

LUKE XX.

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they are persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it* was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

ousness

M A T T. XXI.

ousness, and ye believed him not : but the publicans and the harlots believed him. And ye, when ye had seen *it*, repented not afterward, ^b so as to believe him.

M A R K XII.

And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 ^a But they caught *him*, and beat him, and sent *him* away empty.

4 And again, he sent unto them another servant : and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another ; and him they killed, and many others ; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir ; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

33 Hear another parable ; There was a certain householder who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 ^a But the husbandmen took his servants, and beat one and killed another, and stoned another.

36 Again, he sent other servants, more than the first : and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said amongst themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

L U K E XX.

9 Then began he to speak to the people this parable ; A certain man planted a vineyard, and let it ^c out to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant : and they beat him also, and ^d treated *him* shamefully, and sent *him* away empty.

12 And again he sent a third : and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do ? I will send my beloved son : ^e they will surely reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir : come let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them ?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

9 What

^a And. ^b that ye might. ^c forth. ^d entreated. ^e it may be they will.

MARK XII.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner.

11 This was the Lord's doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

MATT. XXI.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, who shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

LUKE XX.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner.

18 Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

THE NOTES.

Matthew xxi. 33. Mr. Chardin found wine presses in Persia which were hollow places in the ground, lined with stone work, *Harmer's Observations*, Vol. I. p. 392. It is also customary in the East to have towers in gardens and vine-yards. Ibid. Vol. II. p. 241.

V. 28, &c. There is something peculiarly awful in the prophetic meaning of the parables which our Lord delivered on this occasion in the temple, all of them plainly enough foretelling

the rejection and destruction of the Jews.

V. 42. The passage alluded to is Pf. cxviii. 22.

Ibid. *The head of the corner.*] This does not mean the foundation stone, but the uppermost angular stone, which binds together all below it. See Pearce.

Luke xix. 48. *Were very attentive to hear him,*] literally, *hung upon him to hear him*, a mode of expression, signifying the most earnest attention.

SECTION LXXI.

The Parable of the Wedding Supper.

MATTHEW XXII.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, who made a marriage-feast for his son,

3 And sent forth his servants to call them that were bidden to the ^a marriage-feast; but they would not come.

4 Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy.

^a wedding; and

LUKE XIV.

16 **T**HEN said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper-time, to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I ^b am going to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot ^c go.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men who were bidden, shall taste of my supper.

^b go. ^c come

9 Go

M A T T. XXII.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the *high-ways*, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man who had not on a wedding-garment.

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

T H E N O T E S.

Matthew xxii. 2. It is the general custom in the East not to carry away any part of the provision of an entertainment, but to call in the poor to eat it up. See *Harmer's Observations*, Vol. II. p. 126.

Luke xiv. 23. It is common in the East for travellers who do not intend to make any stay in

a place, to stop to refresh themselves under hedges; so that it does not follow from this circumstance, that the persons here mentioned were extremely poor and helpless, so as to require no *pressing* to come to an entertainment, which might detain them longer than they wished in a place.

S E C T I O N LXXII.

JESUS questioned by the Pharisees and Sadducees.

M A R K XII.

13 **A**ND they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

1

M A T T. XXII.

15 **T**HEN went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, nei-

L U K E XX.

20 **A**ND they watched *him*, and sent forth spies, who should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

15 Shall

M A R K XII.

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ^a denarius that I may see it.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, who say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

M A T T. XXII.

ther carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a ^a denarius.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsars; And unto God, the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 The same day came unto him the Sadducees, who say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife and raise up seed unto his brother.

L U K E XX.

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a ^a denarius: Whose image and superscription hath it? They answered and said, Cæsar's.

25 And then he said unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to him certain of the Sadducees (who deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

MARK XII.

20 Now there were seven brethren : and the first took a wife, and dying left no ^a issue.

21 And the second took her, and died, neither left he any ^a issue : and the third likewise.

22 And the seven had her, and left no ^a issue : last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife.

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God ?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage ; but are as the angels which are in heaven.

26 And as touching the dead that they rise ; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob ?

27 He is not the God of the dead, but the God of the living : ye therefore do greatly err.

28 And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

MATT. XXII.

25 Now there were with us seven brethren : and the first, when he had married a wife, deceased ; and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven, for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

LUKE XX.

29 There were therefore seven brethren : and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her ; and in like manner the seven also : And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she ? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage.

35 But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more : for they are equal unto angels ; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living : for all live unto him.

39 Then certain of the Scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

^a feed.

M A R K XII.

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second, ^a which is like it, is this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the Scribe said unto him, ^b Verily, Master, thou hast said well: for there is one God; and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he *then* his son? and the common people heard him gladly.

M A T T. XXII.

35 Then one of them *who was* a lawyer, asked *him* a question, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

L U K E XX.

41 And he said unto them, How say they that Christ is David's son.

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

^a *is like, namely* this. ^b Well, Master, thou hast said the truth.

M A T T. XXII.

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then called him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more *questions*.

T H E N O T E S.

Matthew xxii. 28. It is plain from this passage, that the Pharisees among the Jews entertained very imperfect notions of the resurrection, since they had not been able to answer such a question as this. They had no idea of living in a future world, but in the manner in which they lived here.

V. 31. This argument of our Saviour's evidently goes on the supposition of there being no intermediate state: for, admitting this, God might, with the strictest propriety, be said to be the *God of those patriarchs*, as they were then living and happy, though their bodies were in the grave. Whereas, on the supposition of their being without life or enjoyment at that time, his relation to

them, as *their God*, which was indissoluble, was a security to them for their future life and happiness. There does not, however, seem to be much force in the argument, except with the Jews, to whom it was addressed, and who admitted similar constructions of scripture. For though Abraham, Isaac, and Jacob were perished, the person who spake to Moses might make himself known to him, as he whom they had worshipped.

V. 45. The passage alluded to is Psalm cx. 1. As the Jews expected a temporal Messiah, or such a king as David had been, they could not conceive wherein the superiority of the kingdom of the Messiah consisted, and therefore were not able to answer the question.

S E C T I O N LXXIII.

J E S U S inveighs against the Pharisees. He observes the Widow's Mite.

M A R K XII.

38 **A**ND he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost ^a places at feasts:

40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater ^b punishment.

M A T T. XXIII.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

B b 2

^a rooms.

^b damnation.

L U K E XX.

45 **T**HEN in the audience of the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief ^a places at feasts:

47 Which devour widows houses, and for a shew make long prayers: the same shall receive greater ^b punishment.

4 For

M A T T. XXIII.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost ^a places at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father who is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you, shall be your servant.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in.

14 Woe unto you, scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers: therefore ye shall receive the greater ^b punishment.

15 Woe unto you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ^c bound.

19 Ye fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, ^d justice, mercy, and ^e fidelity: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, who strain ^f out a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and ^g intemperance.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe

^a rooms. ^b damnation. ^c guilty. ^d judgment. ^e faith. ^f at. ^g excess.

M A T T. XXIII.

27 Woe unto you, scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and ^a adorn the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye are witnesses unto yourselves, that ye are the children of them who killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under *her* wings, but ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

L U K E XXI.

And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

M A R K XII.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than they who have cast into the treasury.

44 For all *they* did cast in of their abundance: but she of her want did cast in all that she had *even* all her living.

T H E

^a garnish:

THE NOTES.

Matthew xxiii. 5. *Phylacteries* ;] scrolls of parchment, on which were written select sentences of the law, which the Jews wore on their foreheads and on their wrists, in obedience, as imagined, to the precepts of Moses, in Exodus xiii. 9, 16. Deut. vi. 8. xi. 18.

Ibid. *Borders of their garments* ;] the fringed borders which they were required to wear, Numbers xv. 38, &c.

V. 9. *Call no man your father upon earth.*] It is remarkable, that, notwithstanding this prohibition, this very title of *father* has been most of all affected by the professors and teachers of reli-

gion ; and certainly there is a sense in which it may be used very innocently, as by Paul, *Ye have not many fathers, but I have begotten you in the gospel*, &c.

V. 16. In this and the following verses our Lord alludes to several absurd distinctions about the sacredness of oaths made by the Jewish doctors, who appear to have thought that to swear by any creature, or by what did not bear an immediate relation to God, was of no signification, or at all obligatory.

V. 29. *Ye build the tombs of the prophets.*] See the same sentiments.

SECTION LXXIV.

JESUS prophecies concerning the Destruction of Jerusalem.

MARK XIII.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here*.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any man deceive you :

MATT. XXIV.

AND Jesus went out, and departed from the temple ; and his disciples came to *him* to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the

^a world.

LUKE XXI.

5 **A**ND as some spake of the temple, how it was adorned with goodly stones, and gifts; he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

6 For

M A R K XIII.

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: these *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony ^a unto them.

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, ^b be not anxious beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea, flee to the mountains:

M A T T. XXIV.

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

L U K E XXI.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass; but the end *is* not ^c immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, and great signs: shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gain say, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess *ye* your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

^a against. ^b take no thought. ^c by and by.

MARK XIII.

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then, if any man shall say to you, Lo, here *is* Christ; or lo, *be is* there; believe *him* not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that *are* in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

MATT. XXIV.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)

16 Then let them who are in Judea flee into the mountains.

17 Let him who is on the house-top, not come down to take any thing out of his house:

18 Neither let him who is in the field, return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the sabbath-day.

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

LUKE XXI.

21 Then let them who are in Judea flee to the mountains; and let them who are in the midst of it, depart out; and let not them that are in the countries, enter thereinto.

22 For these are the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck in those days: for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig-tree, and all the trees:

MARK XIII.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and *that* hour knoweth no ^a one, no not the angels which are in heaven, neither the Son, but the Father.

MATT. XXIV.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, inso-much that (if *it were* possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming ^b upon the clouds of heaven, with power and great glory.

LUKE XXI.

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

C c

31 And

^a man.^b in.

M A T T. XXIV.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other.

32 Now learn a parable of the fig-tree ; When ^a its branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh :

33 So likewise ye, when ye shall see all these things, know that ^b *the Son of man* is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth

^c no one, no not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away : so shall also the coming of the Son of man be.

40 Then shall two be in the field ; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill ; the one shall be taken and the other left.

^a his.

^b it

^c no man.

Another similar Prophecy delivered to the Pharisees some Time before.

L U K E XVII.

20 **A**ND when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here ; or lo there : for behold, the kingdom of God *is* ^a among you.

22 And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here ; or see there : go not after *them* nor follow *them*.

24 For as the lightning that lightneth out of the one *part* under heaven, shineth unto the other *part* under heaven ; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man,

27 They

^a within.

LUKE XVII.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom, ^a he rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he who shall be upon the house-top, and his ^b furniture in the

house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

^a it.

^b stuff.

THE NOTES.

Matthew xxiv. 3. *What shall be the sign of thy coming, and the end of the age.*] It is probable that the disciples imagined that our Lord would return to punish his enemies, and then take his temporal kingdom, at least some time before they died.

V. 5. *Saying, I am Christ.*] This is a prophecy of the many pretended Messiahs, by whom the Jews were so often deceived to their destruction.

V. 6. *Ye shall hear of wars and rumours of wars.*] There were great convulsions in the Roman empire previous to the revolt of the Jews, and the destruction of Jerusalem. But it more probably refers to the insurrections in Palestine.

V. 9. *And shall kill you.*] The first great persecution of the church was under Nero, in whose reign the Jewish war began. It was under him that Peter and Paul were put to death at Rome.

V. 14. *And this gospel of the kingdom shall be preached in all the world;*] i. e. in all the Roman empire. But if there be a double sense of this prophecy, we may perhaps infer, that, as the first coming of Christ to judge the Jews was preceded by the preaching of the gospel in all the

Roman empire, so his coming to judge Antichrist (who is also said to be *destroyed by the brightness of his coming*) may be preceded by the preaching of the gospel in *all nations*. And as very rapid advances are now making towards the discovery of all the habitable world, this great event may not be far off.

V. 15. *The abomination of desolation,*] i. e. the abomination that maketh desolate, meaning the Roman armies, the standards of which were images, and objects of adoration, which were held in abhorrence by the Jews. This is more evident from comparing this with the parallel passage in Luke xxvi. 20. where it is said, *When ye see Jerusalem encompassed with armies.*

Ibid. *Who so readeth let him understand.*] These may be the words of the evangelist, who wrote about the time that some of these signs were taking place.

V. 27. *As the lightning, &c.*] Alluding to the rapidity of this desolation.

V. 28. *Wheresoever the carcase is, there will the eagles be gathered together;*] i. e. The Roman armies will find, and conquer all opposition, as easily as the eagle finds and seizes its prey.

Here may also be another allusion to the figure of eagles in the Roman standards.

V. 29. *The sun shall be darkened, &c.*] These strong figures may represent the total overthrow of the Jewish state and polity, in which the divine judgments, as foretold and conducted by Christ, would be very visible, and therefore called the *appearing of the Son of man in heaven*. The downfall of other nations was foretold in the same figurative language in the antient prophets. See *Harmer's Observations*,

V. 31. *And shall send his angels with a great sound of a trumpet, and they shall gather together his elect.*] This is thought to refer to the care that Christ took of his disciples, all of whom retired from Judea, in obedience to these warnings, and thereby escaped the general ruin. But the language is the very same with that in which the final coming of Christ to judge the world is described by our Lord, and by Paul, on other occasions; so that if this prophecy was not principally intended for the day of judgment, there should seem to be at least an allusion to it, the two events being, in several respects, similar.

V. 34. *This generation shall not pass till all these things be fulfilled.*] These words seem to limit the proper meaning of all the expressions in the preceding verses, strongly figurative as they are, and literally descriptive of the day of judgment, to the judgment of Jerusalem, and the desolation of Judea.

If I might indulge a conjecture of my own, it would be, that, in the verses 29, 30, and 31, our Lord intended to describe the general judgment, as an event distinct from what he had before said concerning Judea and Jerusalem. For it is said, *After the tribulation of those days, the sun shall be darkened, &c.* As to the words *immediately after*, they may mean the eye of God, to whom, as we read, a thousand years are as one day. At verse 32. *Now learn a parable of the fig-tree*, our Lord seems to return to his original subject, the judgment and desolation of Judea; and to that only I should refer what he says, v. 34. *This generation shall not pass till all these things be fulfilled.*

To me it seems very probable, that this and other prophecies of our Lord led his disciples to imagine that his final coming to judge the world was not far distant. Even the apostle John seems to have had some expectation of this kind, when, at the conclusion of the book of Revelation, he says, *Come Lord Jesus, Come quickly*. If the apostle had a just idea of the real distance of time that would intervene between his time and the final coming of Christ, and yet by he would come *quickly*, he might not our Lord use the word *immediately* in the same extended sense.

V. 40. In the East, Dr. Shaw says, most families grind their wheat and barley at home, having two portable millstones for that purpose, that when expedition is required, two persons assist in the operation, and that it is usual for women only to do this business. *Shaw's Travels*, p. 231.

Mark xiii. 11. *Take no thought beforehand what ye shall speak, &c.*] This promise was either confined to the apostolic age, or the meaning must be, that their circumstances, and the goodness of their cause, would be sufficient, without any supernatural assistance, to suggest what they ought to say, and therefore that they did not need to be anxious about the matter.

V. 32. *Neither the Son.*] It is very extraordinary that any person can read this passage, and imagine Christ to be the omniscient God. Pearce observes, that these words are not in the old MSS. of St. Ambrose's days, and therefore thinks them an interpolation. But this makes no difference, because whether the Son be mentioned or not, the knowledge of the day of judgment is expressly confined to the *Father only*. That Christ should know this *as God*, but be ignorant of it *as man*, which Pearce supposes, is too trifling to be replied to. On this principle there could be no union of the two natures, and consequently Jesus would be no more God than he is upon the scheme of Socinus.

Luke xxvi. 18. *But there shall not a hair of your heads perish.*] The meaning of this must be, that the most trifling losses would be made up to them: for just before he had said that they should be put to death.

V. 19. *In patience ye possess your souls.*] Pearce would render it, *By your perseverance you shall enjoy your lives*; i. e. if ye continue firm in my religion, your perseverance shall be rewarded with the preservation of your lives, in the general ruin.

V. 20. *Not with observation*; i. e. not with external pomp and splendor, to strike the eyes of mankind.

V. 21. *The kingdom of God is among you*; i. e. It has already commenced, though it has escaped your observation.

V. 24. *And Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled.*] This seems to imply that the desolation of Jerusalem is to continue till the general conversion of the Gentiles, and that, upon this event, it is to be no more in possession of the Gentiles, but that the Jews are to repossess it.

V. 27. *The sea and the waves roaring.*] A figurative description of convulsions among nations by wars, &c.

V. 29. *He rained fire,*] i. e. God made it to rain.

SECTION

SECTION LXXV.

Admonitions concerning Watchfulness.

MARK XIII.

33 **T**AKE ye heed, watch and pray : for ye know not when the time is.

34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work ; and commanded the porter to watch.*

35 Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning :

36 Left coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

MATT. XXIV.

42 Watch therefore ; for ye know not what hour your Lord doth come.

43 But ^a this ye know, that if the ^b master of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken ^c through.

44 Therefore be ye also ready : ^d because in such an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ?

46 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But if that evil servant shall say in his heart, My lord delayeth his coming ;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken ;

LUKE XXI.

34 **A**ND take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

48 But

^a know this.

^b good man.

^c up.

^d for.

M A T T. XXIV.

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of.

51 And shall cut him ^a off, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

^a afunder.

Similar Admonitions delivered on a former Occasion.

L U K E. XII.

- 35 **L**ET your loins be girded about, and *your* ^a lamps burning;
- 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.
- 37 Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
- 38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.
- 39 And this know, that if the ^b master of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
- 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.
- 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
- 42 And the Lord said, Who then is that faithful and wise steward, whom *his*
- lord shall make ruler over his household to give *them* *their* portion of meat in due season?
- 43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.
- 44 Of a truth I say unto you, that he will make him ruler over all that he hath.
- 45 But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken.
- 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him ^c off, and will appoint him his portion with the unbelievers.
- 47 And that servant who knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.
- 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

^a lights.

^b good man.

^c in funder.

T H E N O T E S.

Matt. xxiv. 51. *Cut him off*;] i. e. separate him from his fellow servants, by sending him to prison, &c. to the mines, or to the house of correction. Pearce. But Shaw supposes that

the punishment here meant is *sawing between two boards*, which he says is used in Barbary, and is probably of great antiquity in the East. *Travels*, p. 254.

Luke

Luke xxi. 35. *As a snare.*] The Jews were surprized in Jerusalem at the passover, which drew thither a vast concourse of people, most of whom perished miserably.

V. 36. *And to stand before the Son of man.*] This seems evidently to refer to the day of judgment, and to mean their being finally approved of him.

SECTION LXXVI.

The Parable of the Ten Virgins, and of the Talents.

M A T T. XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that were foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 And while the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil : for our lamps are gone out.

9 But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready, went in with him to the marriage : and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know ye not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For *the* ^a Son of man is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability ; and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and ^b gained other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And he that had received five talents, came and brought other five talents, saying,

M A T T. XXV.

ing, Lord, thou deliveredst unto me five talents : behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

22 He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

24 Then he who had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed :

25 And I was afraid, and went and hid thy talent in the earth : lo there thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, ^a didst thou know that I reap where I sowed not, and gather where I have not strowed :

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with ^b interest.

28 Take therefore the talent from him, and give *it* unto him who hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

^a thou knowest.

^b usury.

T H E N O T E S.

Matthew xxv. 1. To understand this parable, it should be known that it is the custom in the East for the bridegroom to fetch his bride from her father's house in

the evening, and generally by the light of lamps.

V. 14. This parable of the talents was delivered on a former occasion. See Sect. LXVI.

S E C T I O N

SECTION LXXVII.

An Account of the last Judgment.

MAT T. XXV.

31 **W**HEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was ^a hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye ^b took care of me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee ^a hungry, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.

42 For I was ^a hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye ^b took no care of me.

44 Then shall they also answer him, saying, Lord, when saw we thee ^a hungry, or thirsty; or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

^a an hungred.

^b visited.

THE NOTES.

Matthew xxv. 37. In the Eastern manner of speaking, *sheep* signifies good men, and *goats* the bad. See Ez. xxxiv. 17. 22. Zech. x. 3. Pearce.

V. 36 The word *ἐπισκεπτομαι* signifies not

so much to *visit*, as to *take the charge*, or *care of*.

V. 45. *Inasmuch as ye did it not to the least of these my brethren, ye did it not to me.*] This account of the proceedings of the day of judgment shews,

D d

shews, in a strong light, the affectionate regard that Christ has for his disciples, and the interest he takes in what befalls them, considering what-ever is done to them as done to himself. It shews how very important a part of our duty is our sympathy, and concern for others; since, upon this solemn occasion, no other virtues are particularly specified. Our Lord, on another occasion, lays great stress upon it, by calling it his *own new commandment*, and the apostle John calls it both *an old and a new commandment*.

V. 46. *Everlasting punishment*,] *Aetern*, properly the punishment of *an intire period, age, or dispensation*. The future rewards of virtue are expressed by the same term, and it will probably be on some other account than the good works of the present transitory life, that the happiness of a future state will be properly eternal. It may depend upon a continuance to improve in virtue, which, however, may be *morally certain*; and the reformation of the wicked by the sufferings of a future state may be *morally certain* also.

SECTION LXXVIII.

Judas covenants to betray JESUS. The Disciples make preparation for eating the passover. JESUS washes his Disciples' Feet.

LUKE XXI.

37 **A**ND in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, to hear him.

MAT. XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast* of the passover, and in that day the Son of man ^a will be delivered to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

LUKE XXII.

NOW the feast of unleavened bread drew nigh, which is called the Passover.

M A T T. XXVI.

4 And consulted that they might take Jesus, and kill *him*.

5 But they said, Not during the feast, lest there be an uproar among the people.

M A R K XIV.

10 **A**ND Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And whosoever he shall go in, say ye to the ^a master of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

L U K E XXII.

2 And the chief priests and scribes sought how they might kill him: for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenant to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the ^a master of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

L U K E XXII.

24 And there was also a strife among them, who of them should be accounted the greatest.

D d 2

^a good-man.

^b on the feast-day.

25 And

L U K E XXII.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth

at meat? but I am among you as he that serveth.

28 Ye are they who have continued with me in my ^a trials.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

J O H N XIII.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end.

2 And supper being ^b come (the devil having ^c already put into the heart of Judas Iscariot, Simon's *son*, to betray him.)

3 Jesus knowing that the Father had given all things into his hands, and that ~~he~~ was come from God, and went to God,

4 He riseth from supper, and laid aside his garments; and took a towel and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt

^a temptations. ^b ended.

never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who ~~should~~ betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was ^d sat down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that ~~sends~~ him.

17 ^e Since ye know these things, happy are ye if ye do them.

^c now. ^d set. ^e If.

T H E N O T E S.

Luke xxii. 25. *Benefactors*;] *Emperors*. This was a title of some of the kings of Syria and Egypt.

John xiii. 1. *He loved them unto the end*] To the very last period of his life, he showed them marks of kindness and condescension.

John

John xiii. 7. *Thou shalt know hereafter.*] i. e. when I shall have done. Accordingly we find that then he did explain what he meant by the action.

V. 8. *If I wash thee not, thou hast no part in me.*] Alluding not to the washing that he was about to administer, but to his being washed, and made clean, in a moral sense, by the influence of his doctrine.

V. 10. *He that is washed needeth not save to wash his feet.*] A man who keeps himself habitually clean has no occasion to wash his whole body, but only his feet, which are necessarily exposed to dust and dirt in walking.

V. 14. *Ye ought also to wash one another's feet.*] i. e. to be ready to do the meanest good offices for one another.

SECTION LXXIX.

JESUS discovers the Purpose of Judas, foretels Peter's Denial of him, and institutes the Lord's Supper.

JOHN XIII.

18 **I** Speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

20 Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified,

LUKE XXII.

21 **B**UT behold, the hand of him that betrayeth me is with me on the table.

21 And

MATT. XXVI.

20 **N**OW when the even was come, he sat down with the twelve.

MARK XIV.

18 **A**ND as they sat, and did eat, Jesus said, Verily I say unto you, One

MATT. XXVI.

21 And as they did eat, he said, Verily I say unto you, that one of you ^a will betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dip-peth *his* hand with me in the dish, the same will betray me.

24 The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas, who betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

JOHN XIII.

and said, Verily, verily I say unto you, that one of you ^a will betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot *the son* of Simon.

27 And after the sop, Satan entered into him, Then said Jesus unto him, ^b What thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

MARK XIV.

of you that eateth with me, will betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, *It* is one of the twelve that dippeth with me in the dish.

21 The Son of man indeed goeth as it is written of him: but woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born.

LUKE XXII.

22 And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

31 Then

^a shall. ^b That.

JOHN XIII.

29 For some of *them* thought, because Judas had the ^a purse, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop, went immediately out: and it was night.

31 Therefore when he was gone out, Jesus said, Now is the Son of man glorified.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, Whither I go, ye cannot come, so now I say unto you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

^a bag.

JOHN XIII.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

MATT. XXVI.

31 Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

MARK XIV.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

LUKE XXII.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

1 COR. XI.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

MATT. XXVI.

26 And as they were eating, Jesus took bread, and having given thanks, he brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

^a blessed *it*.

MARK XIV.

22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

^b With desire I have.

LUKE XXII.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ^b I have most earnestly desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

25 After

1 COR. XI.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

MARK XIV.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood *the blood* of the new ^a covenant, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until ~~that~~ day that I drink it new in the kingdom of God.

MATT. XXVI.

27 ^b And having taken the cup and given thanks, he gave *it* to them, saying, Drink ye all of it;

28 For this is my blood, *the blood* of the new ^a covenant which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

LUKE XXII.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new ^a covenant in my blood, which is shed for you.

LUKE XXII.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written, must yet be accomplished

^a testament.

^b He took the cup and gave thanks and.

LUKE XXII.

in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

THE NOTES.

Matthew xxvi. 23. In Barbary, and probably in the East, when the food is any liquid substance, after having broken their bread in little bits, they dip their hands and their morsels together into it. *Shaw's Travels*, p. 232.

V. 25. *This is my body.*] The paschal lamb was called by the Jews *the body of the passover*, and therefore Jesus here seems to give to the bread the title of *my body*, or *body of me*, i. e. a memorial of me, as the paschal lamb was of the passover. Pearce. There would be more weight in this remark, if the wine had not been called his blood.

V. 31. *For it is written; I will smite the shepherd, &c.*] The allusion is to Zech. xiii. 7.

Luke xxii. 36. *But now be that has a purse let*

him take it, and he that has no sword let him sell his garment and buy one.] i. e. Such difficulties are now before you, in travelling to preach the gospel, that you have need of every thing that you can provide for your accommodation and defence. The expression may have been proverbial. Pearce considers the word *sword* as an interpolation, and would render the passage, *He that has none* (viz. a purse or scrip) *let him sell his garment, and buy one.*

V. 38. *It is enough.*] i. e. Those are not the weapons that I alluded to; those, therefore, are now more than enough for any use that you will have of them.

John xiii. 18. *He that eateth bread with me, &c.*] The passage alluded to is Psalm xli. 9.

THE PARAPHRASE.

Luke xxii. 31. And the Lord said, Simon I foresee that you will be brought into a very trying temptation, as if Satan (by which we express the principle of evil or sin) had desired to get possession of you, that he might sift and examine you, as men do corn in a sieve. See Amos ix. 9.

Matthew xxvi. 26. *This is my body.*] This you are to consider as a representation and memorial

of my body, which, like this bread, is shortly to be broken for you—28. I his wine, also, is a representation and memorial of my blood, which is shed in confirmation of that gospel, in which the doctrines of repentance and forgiveness of sin will be preached to all nations. 29. I shall not henceforth partake of any more entertainments with you, till I join with you in a much more delightful one in the kingdom of heaven.

SECTION

SECTION. LXXX.

JESUS comforts his Disciples before his Death.

JOHN XIV.

LET not your heart be troubled : ^a believe in God, believe also in me.

2 In my Father's house are many mansions : if *it were* not so, I would have told you. I go to prepare a place for you.

3 And ^b when I shall have been gone and have prepared a place for you, I will come again and receive you unto myself, that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by me.

7 If ye had known me, ye ^c would have known my Father also : and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father? and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself : but the Father, that dwelleth in me he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me : or else believe me for the very works' sake.

12 Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot ^d apprehend, because it seeth him not, neither knoweth him : but ye know him; for he dwelleth with you : and shall be in you.

18 I will not leave you ^e orphans : I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me : because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas (not Iscariot) saith unto him, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

E e 2

23 Jesus

^a ye believe. ^b if I go and prepare.

^c should. ^d receive. ^e comfortless.

J O H N X I V .

23 Jefus answered and faid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's who sent me.

25 Thefe things have I fpoken unto you, being *yet* prefent with you.

26 But the comforter, which *is* the Holy Spirit, whom the Father will fend in my name, he fhall teach you all things, and bring all things to your remembrance, whatfoever I have faid unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I faid unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoyce, becaufe I faid, I go unto the Father: for my Father is greater than I.

29 And ^a I have told it unto you before it come to pafs, that when it is come to pafs, ye might believe.

now I have told you.

JOHN XIV.

30 ^a I will not talk much more with you, for the prince of this world cometh, though he ^b hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

MARK XIV.

26 And when they had sung an hymn, they went out into the mount of Olives.

MATT. XXVI.

30 And when they had ^c recited an hymn, they went out into the mount of Olives.

LUKE XXII.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples followed him.

^a Hereafter I will not talk much with you. ^b and ^c sung.

THE NOTES.

Matthew xxvi. 30. *Recited a hymn.*] ὕμνασεν means only to *recite*, or *say*, at least it does not necessarily imply *singing*. See Pearce.

John xiv. 1. Dr. Benson thinks (*Life of Christ*, p. 207.) that the apostles, who were long apt to take things in a gross literal sense, seem to have looked upon God, the father of the Jesus as some great man, grandee, or mighty monarch, who had a splendid palace not far from Jerusalem. This supposition accounts very well for the questions that Philip and Thomas put to him; but the notion is so gross, that I cannot persuade myself they could have entertained it; such very different and more sublime representations are given of the deity in the Old Testament. It is possible, however, that they might imagine that God had prepared a palace for the Messiah in some part of the country, and might himself appear there as he did to Moses on Mount Sinai.

V. 3. *If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also.*] Nothing can be more evident than that it is the separation *after his ascension* of which our Lord speaks, in this and

the following chapters, and not of his separation during the time of his death. Because after the separation of which he speaks he would return, and take them to himself for ever. He is nowhere said to be *with his father*, but only *in the grave*, from the time of his death to his resurrection. It is equally plain that his promise to his disciples, *that they should be with him* is limited to the time of his return from the Father to them, that is, the time of the general resurrection.

V. 12. *Greater works than these shall ye do;*] referring to the greater number of miracles that the apostles should work, and the greater number of converts that they would make after his ascension.

V. 16. *Advocate.*] The word παρακλητης, which we have rendered *Comforter*, Grotius supposes to signify more properly an *advocate*, or one who undertakes to plead the cause of the accused, and to act for them.

Ibid. *For ever*, εἰς τὸν αἰῶνα, for *an age*, or *the age*, which may be supposed to be the term of their lives. Some restrict all these promises to the period of the destruction of Jerusalem, when the αἰὼν is supposed to end.

THE PARAPHRASE.

John xiv. 1. I foresee the **conferment** into which you will be thrown by my approaching death, and temporary separation from you; but be not overwhelmed with grief on this occasion. Believe in God, as the supreme governor of the world, according to whose will every thing comes to pass, and believe that I am the Messiah, and therefore that I cannot fail to arrive to all the glory that is promised to him by God. 2. And the glory which is designed for those that love and obey God is not confined to the Messiah himself; for in my Father's house there is room for great numbers besides me. I should otherwise have apprised you of it. At present I am only leaving you for a short time, in order to go and prepare a place for you there. 3. When I shall have done this, I shall certainly return, and take you to myself; that from thenceforward we may never be separated again. 4. Whither it is that I go, and the way to the place, you cannot but know. 5. Thomas says to him, Lord, we really do not know whither thou art going, and therefore we cannot possibly know the way. 6. Jesus says I am going to my Father, with whom is heavenly life and happiness; and I myself am sent by him to point out the true way to that eternal life. There is no other way than that which I teach.

8. Philip says to him, Shew us the Father, and we shall be satisfied. 9. Jesus replies, Can I have been so long time with you, and you should not have known me? All that can be known of God is to be learned from those who bear his commission, which I do in a very extraordinary manner. 10. For the Father himself speaks and acts by me in a more direct manner than he thought proper to do by any of the former prophets, inasmuch that the very words I speak are not to be considered as my own words, but as those of the Father speaking by me; and also the works that I do are in reality not mine, but his. 11. If you do not believe my mere assertion of this, yet believe the works that I perform, which are of such a nature, as that they cannot be supposed to be performed by any other than supreme power. 12. Yet, great as these works are, the same, and even greater shall be performed by yourselves, who are my apostles; for the gospel will be preached with much more success by you than it has been by me. The gospel is to have an universal spread, and I do not continue here a sufficient time for that purpose. 13. There is nothing so extraordinary, that shall be subservient to the propagation of the gospel, that you shall ask of the Father in my

name, but what will be granted to you. 14. With respect to works of power, the assurance that I now give you has no restriction, or limitation, whatever.

15. I plainly perceive by your countenance and manner, the affection that you bear me, and the concern you feel at the idea of my separation from you; but let your love to me be expressed not in useless sorrow, but in keeping my commandments. 16. And to make you ample amends for my separation from you, I will pray the Father to send you what will be an abundant consolation to you during my absence, and what will abide with you for ever. 17. I mean that Divine Spirit of truth, which has always accompanied myself, and it is what the powers of this world cannot seize upon, and force from you, as they have done with respect to me; because it is what the world is altogether unacquainted with, and what is invisible to them; but it shall be intimately known to you, for it shall dwell with you, and in you.

18. Besides you will have something more to lessen your affliction than even this consideration, for I myself shall return to you again, but in such a manner as I shall not return to the world. 19. And this my coming to you again, after my resurrection, will be an assurance of a future and immortal life to yourselves. 20. After this event you will be so enlightened with the Spirit of truth, that you will have a perfect knowledge of the intimate union that subsists between me and my Father, and of us both with yourselves. 21. He that keepeth my commandments gives the best proof of his love and attachment to me, and this love will be amply returned both by my Father and myself.

22. Judas (not Judas Iscariot, but he that was the brother of James) says to him, How is it that thou wilt shew thyself to us, and not to the world (taking it for granted that he was to be a temporal prince; and, therefore, could not be concealed or unknown). 23. Jesus replies, Consider again what I have just said, and you will perceive that I did not mean a corporeal and visible presence, even to yourselves. Whosoever loves me, and shall manifest that love by keeping my commandments, my Father himself will love him, and both of us will entertain the most sincere affection for him. It is this, my love and affection that will ever accompany him, and it is a thing of much more value than my corporeal presence. 24. They who love me not will be destitute of this advantage, and the favourable presence of God is of more value

value than all things else. *Thy presence*, says David, *is fullness of joy, thy favour is light, and thy loving kindness better than light.* And that by keeping my commandments you will insure this favourable presence of God with you is evident, because my words are only his words, being those which I deliver in commission from him.

25. I am sensible, however, that what I say now will not be understood by you in its full extent. 26. But when the Divine Spirit shall come, after my ascension, you will recollect what I have said, and will then be better able to understand it. 27. I take leave of you by wishing you *peace*, using the same language as is customary with men; but I use it with more sincerity than they generally do. My peace, and favourable presence, will never leave you. Therefore let not your heart be troubled, and do not give way to fear. 28. I have, indeed, told you

that I shall be absent from you for a time; but if you loved me, you would rather rejoice on this account, because I am going to my Father, who is infinitely my superior, and the source of all honour and happiness.

29. I have purposely forewarned you of this, that you may not be disconcerted at it, but, on the contrary, may rather have your faith increased on this account, because I have foretold what you will find to be true. 30. From this time I shall not have much to say to you. The powers of this world will come, and put me to death, but not for any crime of which they will be able to convict me; but my submission to death will convince the world how entirely resigned I am to the will of my Father, who requires this sacrifice of me. But it is now time to depart from this place.

SECTION LXXXI.

JESUS compares himself to a Vine.

JOHN XV.

I Am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he ^a cleanseth it, that it may bring forth more fruit.

3 ^b Ye are already clean through the word which I have spoken unto you.

4 Abide in me, As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for ^c separated from me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered: and

men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done ^d for you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: Continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy ^e in you may remain; and that your joy might be full.

12 *This.*

^a purgeth. ^b Now ye are clean. ^c without. ^d unto. ^e might remain in you.

JOHN XV.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ^a appointed you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it* hated you.

19 If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said

^a ordained.

unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not had sin: but now they have no ^b excuse for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which no other man did, they had not had sin: but now have they both seen, and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the ^c Advocate is come, whom I will send unto you from the Father, *even* the Spirit of truth, who ^d cometh forth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

^b cloke.

THE NOTES:

John xv. 20. *If they have kept my sayings.*] Εἰρηνοῦν. This may be rendered, *if they have watched my words*, i. e. with an insidious and malicious de-

sign, *they will watch yours also*; and this rendering is perhaps more agreeable to the context.

THE PARAPHRASE.

John xv. 1. That you may have a more distinct idea of what I mean concerning the intimate union that subsists between you and me, and of our common relation to my father, of the great object and end of this union, and of the importance of it to yourselves, consider me as the vine, and my Father as the husbandman, who attends to and cultivates this vine. 2. Every branch belonging to me that beareth not fruit he

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cuts off in pruning, and every branch that beareth fruit he cleanses, freeing it from every obstruction to its growth and fructification, that it may bring forth more fruit. 3. At present you are thus cleansed, through the influence of my doctrine, and consequently are in a capacity of bearing much fruit. 4. See therefore that this union between us be carefully maintained. For as a branch cannot bear fruit unless it remain in con-

connection with the vine, so neither can you bring forth the fruits of righteousness, but by the influence of my doctrine. 5. Now remember that I am the vine, and that you are branches; so that by adhering to my doctrine, by which your connection with me is preserved, you will bear fruit; but that otherwise you will do nothing. 6. Besides the consequences of abandoning your relationship to me, or giving up the profession of the gospel, is truly alarming. Any person in this situation is in the condition of a branch that is cut from the vine by pruning; and all such branches, not being fit to be put to any other use, men gather into bundles, and burn them. 7. But the consequence of your union with me will be most glorious and happy. You will then bear the same relation to my Father that I myself do, and as he always hears me, so you also will never pray to him in vain. 8. In fact, my Father will consider himself as honoured by your obedience to his will, and distinguishing yourselves by a life of virtue and goodness, which is the great object and end of your becoming my disciples.

9. To drop the allusion to the vine, consider yourselves as bearing the same relation to me that I do to my Father. For as the Father has loved me, so have I loved you, and it is my most earnest desire, that you would continue the proper objects of my love, as I do of my Father's love. 10. This you will be sure to do by adhering to my doctrine, and keeping my commandments; for 't is by the same means that I secure my Father's affection to me: for it is only by keeping his commandments that I continue to be the object of his love. 11. I give you these views of the nature and importance of your union with me, that, in the present dejected state of your minds, you may still preserve something of that inward joy and satisfaction which has never wholly deserted me, and will not desert me entirely, even in my approaching sufferings; and that nothing may prevent this joy from rising to its proper height.

12. There is another important instruction which results both from the consideration of your union with me, as branches to a vine, and of the equal love that I bear to you, which is, that you love one another as I have loved you; and this you must consider as my most earnest injunction and command. 13. To judge of the greatness of the love that I bear to you, and what you ought to bear one another; consider the proof that I am about to give you of it, which is the greatest that any man can give to his friends, viz. to lay down my life for you. 14. Now I shall consider myself as bound to you in this most

sacred tie of perfect friendship, so long as you do whatever I command you. 15. For though I use this language, which you may think most suited to the character of a master, it is plain that I consider you not as slaves, but as friends; because no slave, or even servant, is indulged in that intimate familiarity, and unreserved communication, in which I have indulged you. For I have concealed nothing from you of what my Father has communicated to me.

16. You must allow it to be a proof of my superior affection to you, that it was not you, who of your own accord attached yourselves to me, in the manner in which you now do; but it was the consequence of my particularly calling and singling you out to become my immediate followers and apostles. I did it for the important purpose of your distinguishing yourselves as preachers of righteousness to all the world, and by your holy and exemplary lives to give you the same interest with my Father that I myself have, so that whatever you ask of him he may always give it you. 17. This consideration should give my exhortations the more weight with you, and I repeat it again as my most express command, that you sincerely love one another. 18. And let this love that you bear to one another make you amends for the hatred that you must expect the world will bear you. Consider, also, that, in consequence of your strict union with me, you cannot expect any other than the same treatment that I myself have met with; and you know that the world has hated me before it hated you, and this, with respect to us both, is no more than might have been expected from the difference of our interests and pursuits. 19. If you were of the world, and resembled the men of the world, in your principles and pursuits, you would have stood the same chance for popular applause and favour that others have. But because, in this sense, you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember also what I said to you on a former occasion; viz. that the servant is not greater than his master. If, therefore, they have persecuted me, you cannot expect more favour at their hands. They will certainly, for the very same reason, persecute you also; and you cannot expect that the world in general will be persuaded and governed by you any more than they have been by me. 21. Indeed all the ill treatment that you will meet with from the world is only on account of your relation to me, and the foundation of the whole is a general ignorance concerning God, and of his real designs in my mission.

F f

22 The

22. The sins of the Jews, our present persecutors, have been greatly aggravated by my personal intercourse with them. Without this they would comparatively have had no sin, but now their conduct will admit of no apology. 23. For the hatred which they have shewn to me proceeds from such a malignant disposition of mind, as may be deemed a hatred and opposition to my Father himself. 24. The miraculous works that I have performed are so evidently done by the power of God himself, that they may be said to have seen, and to have hated him, as well as myself. 25. But this is another instance in which the ancient prophecies concerning me, and my reception in the world, are fulfilled: for it is written, Psalm xxxv. 19. concerning David

immediately, but what is much more eminently true of myself, *They hated me without a cause.*

26. But besides this evidence of my divine mission, which results of my own miraculous works, I shall also have another witness in the Holy Spirit, which I shall send to you from the Father. For the works that you will be enabled to perform by that Spirit will be a farther attestation of my mission. 27. And you yourselves also, in your proper characters, as men, and as credible witnesses of what you have heard and seen, will strengthen this evidence by your own direct testimony; because you have been with me from the beginning, and therefore are fully acquainted with my doctrine and miracles.

SECTION LXXXII.

The Promise of the Holy Spirit.

JOHN XVI.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he ^a offers a sacrifice to God.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 These things have I told you, that when the time shall come, ye may remember that I told you of them. ^b But these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your hearts.

7 Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the ^c Advocate will not come unto you; but when ^d I shall be gone, I will send him unto you.

8 And when he is come, he will ^e convince the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all the truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He

^a doeth God service.

^b And.

^c Comforter.

^d if I depart.

^e reprove.

JOHN XVI.

14 He shall glorify me : for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is it that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father ?

18 They said therefore, What is this that he saith, A little while ? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me ?

20 Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail, hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing : Verily, verily I say unto you,

^a proverbs.

Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full,

25 These things have I spoken unto you in ^a parables : but the time cometh when I shall no more speak unto you in ^a parables, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you :

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no ^a parable.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe ?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone : ^b though I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer ; I have overcome the world.

^b and yet.

THE PARAPHRASE.

John xvi. 1. These things, respecting my own sufferings and yours, as related to me, I have now forewarned you of, that you may not be surprized and offended when they shall come to pass. 2. You will not only be expelled from

synagogues, as persons unworthy of the society of men of virtue and religion, but you will even be put to death, as unworthy of living in human society ; and they who treat you in this manner will think that thereby they are doing

God service. 3. And this they will do from their ignorance of the character and designs of God, and of my mission from him.

4. These things I forwarn you of, that when the sufferings which I now predict shall actually take place, you may remember what I now say, in order to comfort you, and enable you to bear them. 5. But I did not tell you of these things when you first became my followers, because while I live, it is I, and not you, who are the objects of popular resentment. But now that I am going to leave you, when you must yourselves stand forth in the same cause, it becomes absolutely necessary that I give you this notice.

6. But though I talk to you in this manner about my departure from you, you express no desire to know whither it is that I am going, though you seem to be exceedingly concerned and dejected at the thought of my being separated from you. 7. Be assured, however, that it is for your own advantage that I leave you: for if I do not leave you, the holy spirit, of whom I have told you that he will supply my place, and that he will be your advocate, and assistant, during my absence, will not come to you; and I go in order to send him to you.

8. Now when he is come, he will act the part of an advocate, as in a court of justice, and will arraign the world which has rejected me on three heads of accusation, viz. of sin, of righteousness, and of judgment. 9. He will prove by the miraculous works which he will enable you to perform, that the Jews have been guilty of a very great sin in rejecting me, in whose name the miracles wrought by you will be performed. 10. He will convince the world of my innocence, and righteousness, as having the seal of divine approbation in my resurrection and ascension into heaven. 11. It will also appear that, besides being simply approved by God, I shall be constituted universal judge, and shall accordingly execute justice, and inflict the most exemplary punishment upon those powers of the world that were guilty of my death.

12. There are many more things that I have to communicate to you, but your minds are not yet prepared to receive them, on account of your prejudices and misapprehensions. 13. But the divine spirit, with which you will be inspired, will enlighten your minds farther, and inform you of all things that will be useful for you to know. For what he will communicate to you will be by commission from my Father and me, and not from himself. And he will not only explain to you what you would not otherwise have been able to understand, if I should tell them to you in person at present, but he will

likewise enable you to foretell future events, as an evidence of his being the spirit of the true God, who alone can look with certainty into the events of future time.

14. As my ambassador and substitute, everything that he does will tend to honour me. For what he delivers to you will be the things that belong to me. 15. It is true that, as strictly speaking, this advocate is no other than the spirit of God, the things that he will communicate to you will be the things of God my Father; but nevertheless they may be said to be *mine*, because every thing that relates to the kingdom of God in the world, which purpose only this extraordinary effusion of the spirit is to subserve, is committed to my direction and superintendence.

16. I must again assure you for your consolation, that my separation from you is but for a time. It may even be called a short time; and when that short time shall be expired, I shall return to you, and during my separation from you I shall be with my Father. 17, 18, 19. His disciples, not clearly understanding what he meant, and yet not caring to question him much farther about his meaning, Jesus perceived it, and said 20, The time that I refer to will be a season of sorrow to you, and of joy to the world our enemies; but your sorrow will soon be turned into joy, when we meet never to be parted any more. 21. So that your sorrows will resemble the pains of child-bearing, which are immediately succeeded by a joy which is more than a recompence for them. 22. Though, therefore, you be sorrowful now, you will rejoice when I return to you; and that joy will have no farther interruption.

23. During my separation from you, you cannot have recourse to me, as you now have, upon every emergency; but you will suffer no inconvenience on that account, for whatever you ask of the Father, instead of applying to me, he will give it you. 24. Hitherto you have not applied to the Father in your difficulties, but whenever you do it, your requests will be favourably heard, and your joy and satisfaction on that account will be very great. 25. At present I speak to you in Proverbs, using expressions which have necessarily a degree of obscurity attending them; but the time is at hand when, by means of the spirit of truth which I have promised you, I shall discover to you in a plainer manner the great mysteries of the kingdom of heaven.

26. At that day you will apply to the Father as my disciples, and there will be no occasion to pray to him for you. You must, therefore, address yourselves to God immediately. 27. For it is not I only, but God himself, who loveth you, because you have loved me, and have believed

lieved in my mission from him. 28. It is my Father who, at the commencement of my publick ministry, gave me my commission, and sent me into the world, into this state of activity, trial, and temptation, and having now finished the work which he gave me to do, I am about to leave the world, and go to him.

29. The disciples, who perceived that he spake with a reference to the doubts and difficulties which they had in their own minds, but which they had not directly mentioned to him, being struck with this circumstance, replied, Now thou speakest plainly enough without any obscurity. 30. We are sure that thou knowest all things, and hast no need that we should mention our doubts and difficulties to thee. By this we know that thou must be a prophet from God, and the promised Messiah.

31. Jesus said, Do you now believe? 32. Your faith will soon be put to a severer trial than you expect; and in this trial I foresee that you will all abandon me, and leave me alone, as far as it is in your power to leave me alone; for the Father is always with me, and inseparable from me.

33. The purport of the whole of this discourse is, that, notwithstanding all the trials and sufferings to which you may be exposed in the world, yet, depending upon my promises and encouragements, you may enjoy peace and satisfaction in your own minds: and as to the tribulation which you may meet with in and from the world, be not concerned at it. I have gone before you, have encountered the same difficulties and sufferings, and have overcome them. This consideration will make it easier for you to rise superior to them also.

S E C T I O N LXXXIII.

J E S U S prays for his Disciples.

J O H N XVII.

TH E S E words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and ^a Jesus the Christ whom thou hast sent.

4 I have glorified thee on earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men whom thou gavest me out of the world:

thine they were, and thou gavest them me; and they have kept thy word.

7 ^b Now they know that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them whom thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And ^c I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own

^a Jesus Christ.

^b Now they have known.

^c now I am no more.

J O H N XVII.

own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone; but for them also who shall believe on me through their word.

21 That they all *may* be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, ~~that~~ they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 Father, I ^a desire that they also whom thou hast given me be with me where I am; that they ~~may~~ behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me, may be in them, and I in them.

^a will.

T H E N O T E S.

John xvii. 1. In this prayer we perceive a great resemblance to what was to be performed by the high priest of the Jews at the great day of atonement, when he was to make atonement first for himself, then for the priests, and after that for the peo-

ple, Lev. xvi. 6—17. So our Lord here prays first for himself, then for his apostles, and lastly for the whole church, and christians of every succeeding age:

T H E P A R A P H R A S E.

John xvii. 1. When Jesus had said what he thought proper to his disciples, he directed his eyes upwards, and in their hearing, addressed

his heavenly Father, in the following manner. Father, the time of the completion of my publick ministry here below is now at hand. I therefore pray

pray that thou wouldst advance me from a state of humiliation and suffering to a state of glory and happiness, that I may still carry on thy great and gracious designs in that state, as I have done in this; 2. and that, as I have here delivered unto men the precepts and doctrines which thou gavest me, to engage them in the practice of virtue, and obedience to thy will, I may there be enabled to confer upon them those rewards, which it is thy good pleasure that they should receive, and which is the great object and end of the powers with which thou hast entrusted me; viz. to give eternal life to all those whom thou, in thy wise providence, hast thought proper should become my disciples. 3. And the greatest advantage which they would enjoy in this eternal life and happiness, as well as the only necessary means to qualify them for it, is the just knowledge of thee, as the only living and true God, and of myself as the Messiah, with sentiments and conduct suited to that knowledge.

4. Since now, O Father, I have promoted thy glory on earth, and have finished the work which thou gavest me to do. 5. Exalt me, I intreat thee, to thy right hand, which is the state of glory that thou hadst appointed for me before the world was. 6. I have communicated thy will to all those whom thou hast given to be my disciples, and they have kept it. 7. They are satisfied that all the power that I now exercise has been given to me by thee; 8. and they have received the instructions that I have given them as thine, and they are fully convinced of my mission from thee. 9. It is for my disciples only, and not for the world at large that I now pray. It is for those who are, in a more especial manner, thy own. 10. For it is thy pleasure that as every thing that is mine comes from thee, so all that is thine, respecting the kingdom of truth and righteousness on earth, should be mine, and at my disposal. And this is the greatest honour that I could receive.

11. I am now coming to thee, and to leave them exposed to all the snares and dangers of the world; do thou thyself vouchsafe to undertake the care of them whom thou hast given me, that they may continue united to us, in the same bond of affection with which thou, O Father, and myself are united. 12. While I was with them in the world I kept them in their duty to thee; even all that thou gavest to be my followers, except one reprobate; and it was necessary for the fulfilment of the scriptures that one of them should be a traitor.

13. Now that I am about to leave the world, I address myself to thee in this manner, in their

hearing, that I may inspire them with that inward joy and satisfaction that I myself have always experienced. 14. I am the more concerned for their safety, as, in consequence of my having instructed them in thy will, the world has become alienated from them: for, indeed, their views and expectations are not from this world, any more than my own have been.

15. I do not pray that they may follow me immediately, and that thou wouldst at this time take them out of this world, but that thou wouldst keep them out of the evil to which they are exposed in it. 16. Even, from those temptations and trials to which they will necessarily be exposed, in consequence of their not being conformed to the manners and vices of the world, any more than myself. 17. May their minds be thoroughly seasoned and fortified by a firm belief of the great truths which they are to teach to others, and be thus consecrated and set apart for the office of the apostleship. 18. For as thou hast sent me into the world, so do I send them on the same mission. 19. For my mission is only introductory to theirs; and it is for their sakes, and with a view to their future services, chiefly, that I have devoted myself to the work of preaching the gospel.

20. Neither do I now pray for these my apostles only, who are now present with me, but for all that shall be converted to the christian religion through their preaching, even all those who, to the end of the world, shall become my disciples. 21. That they may all form one connected compact body, by an union as intimate as that which subsists between thee and me, that they all may be one with us, and that the whole world, seeing the good effects of this divine harmony, may be convinced of my divine mission.

22. As they are one with me in affection and design, I am also desirous that they should share with me in the glory which thou givest me; that in this respect also they may be one with us, as thou and myself art one; (23.) I being considered as dwelling in them, and thou in me, that their union with us may be compleated, and that all the world may be convinced that thou hast sent me, and that thou wilt love and honour them, even as thou hast loved and honoured me.

24. It is my final wish, that all my faithful followers may enjoy my presence hereafter, and may behold and share in the glory which thou givest me, and which thou hast designed for me from the foundation of the world. 25. In this, O Father, thou wilt shew thyself to be just and righteous, in distinguishing by thy special favour myself and them who know and acknowledge thee, and have devoted ourselves wholly to thy will, while the

the world at large has been alienated from thee.
26. And the reason why I have inculcated upon them the true knowledge of thee, and entire obedience to thee, and that I shall still continue to

do so by the Holy Spirit, after my resurrection, has been that they may partake of the love where-with thou hast loved me, and be considered by thee as if I myself was in and with them.

S E C T I O N LXXXIV.

The Agony in the Garden, and the Apprehending of JESUS.

J O H N XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples.

M A R K XIV.

32 And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be ^a full of anguish,

34 And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee : take away this cup from me : nevertheless, not what I will, but what thou wilt.

M A T T. XXVI.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then said he unto them, My soul is exceeding sorrowful, even unto death : tarry ye here and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt.

L U K E XXII.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.

37 And

^a very heavy.

MARK XIV.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again (for their eyes were heavy) neither ^a knew they what to answer him.

41 And he cometh the third time, and saith unto them, ^a Do ye still sleep and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

MAT T. XXVI.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* ^b full of courage, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, ^c Do ye still sleep, and take *your* rest? behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

LUKE XXII.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

^a wilt. ^b willing. ^c Sleep on now.

MATT. XXVI.

47 And while he yet spake, lo, Judas, one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And behold, one of them who were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high priests, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

JOHN XVIII.

2 And Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of *men*, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

MARK XIV.

43 And immediately while he yet spake, cometh Judas one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him and fled.

LUKE XXII.

47 And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

M A T T. XXVI.

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this ^a has been done, that the scriptures of the prophets might be fulfilled. Then all the the disciples forsook him, and fled.

J O H N XVIII.

8 Jesus answered, I have told you that I am *he*: If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them whom thou gavest me, have I lost none.

10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

M A R K XIV.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

^a was.

T H E N O T E S.

Matt. xxvi. 39. *This cup;*] meaning his approaching sufferings. He felt as a man, but immediately submitted his will to the will of God; *nevertheless not as I will, but as thou wilt.*

V. 49. *Kissed him,*] The word *καταφιλεω*, signifies to kiss with ardour, and affection.

V. 52. *They that take the sword shall perish with the sword.*] This prophecy seems to have been verified whenever christians have had recourse to arms, in order to defend themselves for persecution; as in the case of the Hussites in Bohemia, and the Huguenots in France.

Mark iv. 51. *A certain young man.*] Probably some person who lived near the garden, and who was awakened by the tumult. Whether he was a friend of Jesus, or not, does not appear. But it looks as if those who seized Jesus had orders to seize his followers, and this person might have been taken for one of them. This accounts for the dispersion of the disciples; and probably they were saved by Jesus's interposing in their favour, when he said, *If ye want me let these go their way.*

The manner he spake these words might enforce their obedience.

It is customary, says Dr Shaw, in the East, to wear a kind of blanket, called a *Hyke*, wrapped about them, which is all that many persons wear by day, and sleep in at night. In summer they have them of cotton, or linen. To run away quite *naked*, as this young man seems to have done, argues extreme fear; for to be seen naked is more shameful in the East than it is here.

Luke xxii. 44. *As it were great drops of blood.*] There are several instances of persons, in great agony of mind, sweating blood. See *Theological Repository*, Vol. III. p. 376.

V. 51. *Touched his ear.*] Pearce thinks it very improbable that our Lord should have wrought a miracle on this occasion, and there is no mention of it in the other evangelists, who speak of the cutting off of the ear.

Ibid. *Suffer ye thus far.*] Pearce would render it, *Suffer* (i. e. me, to go) *as far as this man, or this place;* meaning to go to the wounded man to heal him.

G g 2

SECTION

SECTION LXXXV.

JESUS tried before the High-Priest. Peter denies him. Judas hangs himself.

MARK XIV.

53 **A**ND they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the ^a court of the high priest's house: and he sat with the servants and warmed himself at the fire.

55 And the chief priest, and all the council sought for witnesses against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness ^b was not sufficient.

57 And there arose certain, and bare false witness against him saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so ^c was their testimony sufficient.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

JOHN XVIII.

12 **T**HEN the band, and the captain, and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first (for he was father-in-law to Caiaphas, who was the high priest that year.)

14 Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

MATTHEW XXVI.

57 And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the ^a court of the high priest's house, and went in, and sat with the servants to see the end.

JOHN XVIII.

15 And Simon Peter followed Jesus, and *so did* another disciple. That dis-

LUKE XXII.

54 **T**HEN took they him, and led *him*, and brought him into the high priest's house. And Peter followed him afar off.

55 And when they had kindled a fire in the midst of the ^d court, and were sat down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

26 And

^a palace of the high priest. ^b agreed not together. ^c did their witness agree together. ^d hall.

MARK XIV.

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye; And they all condemned him to be ^c deserving of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 And as Peter was ^a below in the court, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

JOHN XVIII.

ciple was known unto the high priest, and went in with Jesus, into the ^c court of the high priest's house.

16 But Peter stood at the door without. Then went out that other disciple who was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

LUKE XXII.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus, mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council,

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe.

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

MATT. XXVI.

69 Now Peter sat without in the ^a court: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This ^b man was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

^a palace. ^b fellow. ^c guilty. ^d beneath in the palace. ^e palace of the high priest.

M A T T. XXVI.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art *one* of them ; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, who said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

J O H N XVIII.

20 Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing.

21 Why askest thou me ? ask them who heard me, what I have said unto them : behold, they know what I said.

22 And when he had thus spoken, one of the officers, who stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ?

23 Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ?

M A T T. XXVI.

59 Now the chief priests and elders, and all the counsel, fought false witness against Jesus to put him to death ;

60 But found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses.

61 And said, This ^a man said, I am able to destroy the temple of God, and to build it in three days.

M A R K XIV.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them : for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he ^b had gone out hastily, he wept.

62 And

^a fellow.^b thought thereon.

M A T T. XXVI.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witnesses against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: ^a moreover, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming

in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is ^b deserving of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is it that smote thee?

J O H N XVIII.

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

M A T T. XXVII.

When the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself,

6 And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.)

^a nevertheless.

^b guilty.

THE NOTES.

Matt. xxvi. 65. *Blasphemy* ;] that is something arrogant and insulting with respect to God.

Ib. xxvii. 3. *Then Judas, &c.*] See a very probable account of this transaction *Theological Repository*, Vol. I. p. 63.

V. 9. *Jeremy the prophet.*] Pearce thinks that Matthew only wrote *the prophet*, without naming any one, and that *Jeremy* got into the text very early, by mistake for *Zachariah*, whose the words are, Zach. xi. 12, 13. However Mr. Mede and Bishop Kidder say that the six last chapters of *Zachariah* were originally in *Jeremiah*.

Mark xiv. 56. The word *ισα* properly means that the evidence was not *adequate to the purpose for which it was produced*, that is, not sufficient to condemn him to death.

V. 72. The word *ἐπεσάλων* may perhaps mean that he covered his face with his garment.

Luke xxii. 61. *Turned, and looked.*] Pearce

observes that, from the accounts of Matthew and Mark, Jesus was not in the same room with Peter: for that Jesus was in the house of the high priest, and Peter only in the porch of the hall, which was beneath, and these evangelists only say that *Peter remembered, and called to mind the words of Jesus*.

Luke xxii. 68. *And if I also ask you.*] If I should argue the matter with you, putting questions to you, according to the custom of disputations in antient times, as we see in Socrates.

Ib. *You would not answer me.*] i. e. You would not discuss the matter fairly.

John xviii. 15 *Another disciple* ;] meaning, probably, John himself.

V. 18. *A fire.*] Probably a pan of charcoal, according to the custom of the East in great houses. *Harmer's Observations on Travels into the East*, Vol. VI. p. 218.

THE PARAPHRASE.

Matt. xxvi. 64. Jesus said, I am indeed the Christ, and notwithstanding my present state of humiliation, you shall see verified in me all, and more than you have been taught to expect con-

cerning the Messiah, but which you improperly look for at present, namely, that I should appear sitting at the right hand of God, and coming in the clouds of heaven.

SECTION

SECTION LXXXVI.

JESUS insulted by Herod, and condemned by Pilate.

MATT. XXVII.

11 **A**ND Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 ^a But he answered him to never a word, inso-much that the governor marvelled greatly.

MARK XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing,

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing: so that Pilate marvelled.

JOHN XVIII.

28 **T**HEN led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not ^b permitted to us to put any man to death:

LUKE XXIII.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this ^c man perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.

H h

32 That

^a And. ^b lawful for us. ^c fellow.

J O H N XVIII.

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me; What hast thou done?

36 Jesus answered, My kingdom is

not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest what I am, *that is*, a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

L U K E XXIII.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, ^a having begun from Galilee, to this place.

6 When Pilate heard of Galilee, he asked whether the man was a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his ^b foldiers set

him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done ^c by him:

16 I will therefore chastise him, and release *him*.

M A R K

^a beginning. ^b men of war. ^c unto:

MARK XV.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, who lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him for envy)

11 But the chief priests moved the people, *to desire* that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him* to be crucified.

LUKE XXIII.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him, who for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

MATT. XXVII.

15 Now at *that* feast, the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a ^a remarkable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you, Barabbas, or Jesus, who is called Christ?

18 (For he knew that for envy they had delivered him.)

19 ^b Whilst he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

JOHN XVIII.

39 But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

H h 2

▪ notable;

▪ When he was set down.

21 The

M A T T. XXVII.

21 The governor answered and said unto them, Whether of the ^atwo will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, who is called Christ? They all say unto him, Let him be crucified?

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could pre-

^a twain.

^b rather a tumult was made.

vail nothing, but ^bthat the tumult increased, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him to the soldiers* to be crucified.

T H E N O T E S.

Matthew xxvii. 20. Such was the influence that the Pharisees had over the Jewish populace, that Josephus says, whatever they said, even against the emperor, or the high priest himself, was instantly credited by them. Ant. lib. 13. c. 10. v. 75.

V. 26. *Had scourged him.*] The Romans used to whip or scourge those who were to be crucified; and the whole was generally done with every mark of insult and ridicule, as well as of cruelty; this being the punishment of the vilest slaves, and the most detested criminals.

John xviii. 31. *It is not lawful for us to put any man to death.*] The Jews were then subject to the Romans, who administered the civil government by their own officers, not leaving to the Jews the power of life and death; a full proof that the scepter was effectually departed from Judah, which was to take place before the coming of the Messiah, and which never had been the case with the Jews before *in their own country*, though they had been subject both to the

Persians and Macedonians.

V. 32. *That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.*] On several occasions our Lord, speaking of his death, had alluded to this particular manner of it, viz. crucifixion, which was a punishment peculiar to the Romans. Thus he says, John xii. 32. *If I be lifted up from the earth*, John iii. 14. *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.*

V. 36. *My kingdom is not of this world.*] Jesus did not deny either that he was a king, or the king of the Jews; but only asserted that his kingdom was of such a nature as not to interfere with any of the kingdoms of this world, and therefore did not need to give umbrage to the Romans.

V. 49. *What is truth?*] Very probably Jesus made a pause, and did not answer immediately; or Pilate, recollecting that the question had nothing to do with the business of the trial, might not wait for any answer.

T H E P A R A P H R A S E.

John xviii. 37. For this end was I born, and have received my commission from God, viz. to bear witness to all important truth, and especially this concerning which thou askest me: for in-

deed I am a king, though not such a king as I am accused of pretending to be. This I say is a great truth, and all who are candid and love the truth have had evidence enough of it.

S E C T I O N

SECTION LXXXVII.

JESUS scourged, and led to Crucifixion.

M A T T. XXVII.

27 **T**HEN the soldiers of the governor took Jesus into the common hall, and gathered ^{unto} him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

J O H N XIX.

THEN Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the son of God.

^a worshipped him.

M A R K XV.

16 **A**ND the soldiers led him away into the hall, called Prætorium; and they call together the whole band;

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, ^a did him reverence.

20 And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify *him*.

21 And

J O H N XIX.

8 When Pilate therefore heard that saying, he was the more afraid ;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou ; But Jesus gave him no answer.

10 Then said Pilate unto him, Speakest thou not unto me ? knowest thou not, that I have power to crucify thee, and have power to release thee ?

11 Jesus answered, Thou couldest have no power at all against me ; except it were given thee from above : therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king, speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and and sat down in the judgment-seat, in a place that is called the pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your King.

JOHN XIX.

15 But they cried out,
Away with *him*, away with
him, crucify him. Pilate
saith unto them, Shall I
crucify your King? The
chief priests answered,
We have no king but
Cæsar.

16 Then delivered he
him therefore unto them
to be crucified. And they
took Jesus, and led him
away.

MARK XV.

21 And they compel one Si-
mon a Cyrenian, who passed by,
coming out of the country,
the father of Alexander and
Rufus, to bear his cross.

MAT T. XXVII.

32 And as they came
out *of the city*, they found
a man of Cyrene, Simon by
name: him they compelled
to bear his cross.

LUKE XXIII.

26 And as they led him
away, they laid hold upon one
Simon a Cyrenian, coming out
of the country, and on him
they laid the cross, that he
might bear *it* after Jesus.

LUKE XXIII.

27 And there followed
him a great company of
people, and of women,
who also ^a beat their breasts
and lamented him.

28 But Jesus turning
unto them, said, Daughters,
of Jerusalem, weep not for
me, but weep for your-
selves, and for your child-
ren.

29 For, behold, the
days are coming, in which
they shall say, Blessed
are the barren, and the
wombs that never bare, and
the ^b breasts which never
gave suck.

30 Then

^a bewailed,

^b paps.

L U K E XXIII.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
 31 For if they do these things in green a wood, what shall be done in the dry?
 32 And there were also two^b others, malefactors, led with him to be put to death.

J O H N XIX.

17 And he bearing his cross went forth into a place called *The place* of a skull, which is called in the Hebrew, Golgotha:

^a tree.

^b other malefactors.

T H E N O T E S.

Matt. xxvii. 29. *A crown of thorns.*] *Αναβωβ.* This may signify a crown made of the herb *acanthus*, or *bearsfoot*, which is not thorny, but soft and smooth; and this herb is said to be very common in the neighbourhood of Jerusalem. Pearce also remarks that he does not find it mentioned by any of the primitive christians as an instance of *cruelty* used towards our Saviour, till the time of Tertullian, who lived near two centuries after Christ. As the reed put into the hand of Jesus was only intended to mock him, it is probable that the crown was a circumstance of the same nature.

John xix. 11. *Except it were given thee from above.*] Some suppose that this refers to the Ro-

man emperor. If so, the meaning will be, As you are only the emperor's deputy, and therefore obliged to take cognizance of such persons as are brought before you, they who have unjustly accused me to you are more guilty than you. But I think that *ανωθεν* means from God, and therefore that the Jews who had seen the miracles which he did by the power of God, and not only knew his *innocence*, but ought to have distinguished and acknowledged his *divine mission*, were much more guilty than Pilate, who was a stranger both to the scriptures and most of the particulars of Jesus's life.

V. 12. From henceforth. This may be rendered *upon this*, or as *on this account*.

T H E P A R A P H R A S E.

John xix. 11. Jesus answered, Thou couldst have had no power against me at all, if it had not been given to thee from God, who, in his great wisdom, has appointed that I should suffer death. With respect to thee, I am simply an innocent man, whom thou oughtest not to condemn; but the Jews, who have delivered me into thy hands, have had sufficient opportunity of knowing much more of me than mere innocence; they have persecuted to death one whom they might have known to be a prophet, and

even their Messiah. They, therefore, have much greater guilt than thou hast.

Luke xxiii. 31. If divine providence, for wise ends, permits this suffering to befall me, who am an innocent person; so that there is no more apparent propriety in my being abandoned to this fate, than to make fuel of green wood, what will be done to you whose vices render you as ripe for destruction as dry wood is fit for burning?

SECTION LXXXVIII.

The Crucifixion of JESUS.

MAT T. XXVII.

33 **A**ND when they were come unto a place called Golgotha, that is to say, a place of a skull,

35 And when they had crucified him, ^a they parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 And set up over his head, his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

MARK XV.

22 **A**ND they bring him unto the place Golgotha, which is being interpreted, The place of a skull.

23 And they gave him to drink, wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify two thieves, the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by, railled on him, ^b shaking their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

JOHN XIX.

18 **W**HERE they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.**

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

LUKE XXIII.

33 **A**ND when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

I i

JOHN

^a and.^b wagging.

JOHN XIX.

22 Pilate answered, What I have writen, I have writen.

M A T T. XXVII.

34 They gave him vinegar to drink, mingled with gall: and when he had tasted *thereof*, he would not drink.

JOHN XIX.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also *his* ^a vest: now the ^a vest was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture, they did cast lots. These things therefore the soldiers did.

M A T T. XXVII.

39 And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross,

M A R K XV.

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ, the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

M A T T. XXVII.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others ;
 a cannot he save himself ? If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God.

44 The thieves also who were crucified with him, b reviled him in like manner.

J O H N XIX.

25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary *the wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own *home*.

M A R K XV.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

M A T T. XXVII.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

a himself he cannot save.

b cast the same in his teeth.

c earth.

L U K E XXIII.

39 And one of the malefactors, who were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ?

41 And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the c land until the ninth hour.

MATT. XXVII.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

MATT. XXVII.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave to drink.

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

JOHN XIX.

28 After this Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

MATT. XXVII.

49 The rest said, Let be, let us see whether Elias will come to save him.

MATT. XXVII.

50 Jesus, when he had cried again with a loud voice, ^a expired.

JOHN XIX.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and ^a expired.

^a gave up the ghost.

MARK XV.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

MARK XV.

37 And Jesus cried with a loud voice, and ^a expired.

LUKE XXIII.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I ^b commit my spirit: and having said thus, he ^a expired.

T H E

^b commend.

THE NOTES.

Matthew xxvii. 34. *Vinegar mingled with gall.*] Some think this wine mingled with gall was a different thing from *wine mingled with myrrh*, mentioned Mark xvi. 23. and that the former was offered by way of insult, and the latter by his friends, it being a stupifying potion, kindly intended to make him less sensible of pain. Pearce observes that *wine mingled with frankincense* was usually given by the Jews to such persons as were to suffer death; and Galen, he says, observes that the juice of poppies, myrrh, &c. taken in large quantities does intoxicate, or kill; and Theophrastus says of *myrrh*, that it is of a warm nature, astringent, and bitter. Well, therefore, says Pearce, might Matthew call it *gall*. Whatever the potion was, Jesus declined availing himself of it, chusing to meet death in all its natural horror.

V. 46. *Eli, Eli, &c.*] Our Lord, by quoting the beginning of the Psalm, probably meant to refer the Jews to the whole of it, as remarkably descriptive of himself and his present situation.

V. 47. *Some of them that stood by said, This man calleth for Elias.*] Those must have been persons who did not understand Hebrew or Syriac.

V. 50. *With a loud voice.*] Grotius, and others, suppose that this strength of voice was an argument of so great remains of bodily strength, that our Lord's death, which followed instantly upon it, must have been preternatural, so that he voluntarily put an end to his own sufferings, or that God chose to interpose in his favour in this manner. But this appears to me greatly to lessen the merit of our Saviour's sufferings, and the influence of his *example in suffering*: for certainly none of his followers have any reason to expect a miraculous interposition to diminish or shorten their pains. Besides the *loud cry* might be the effect of a kind of convulsion. And considering how much our Lord must have been exhausted by his agony in the garden, and the cruel abuse he had met with, both in the high priest's hall, and by the Roman soldiers, and the extreme sensibility of his mind, it is no wonder that the vital powers failed before those of the two robbers, and therefore that he died a proper natural death before them. It has been said that the Roman Centurion seemed to have thought there was something supernatural in the *manner* of his death, by which he was convinced that he was the *Son of God*, Mark xv. 39. But what struck him was, more

probably, the devout composure with which he died, after uttering distinctly the words of the Psalm above mentioned, and after saying *Father into thy hands I commit my spirit*.

Luke xxiii. 4. *The sun was darkened;*] not by any eclipse, which could not have happened at the time of the Jewish passover, it being always on the full moon, but probably the sky being unusually covered with black clouds.

V. 42. *Lord remember me.*] Pearce says that this man seems to have thought that Jesus was the Messiah, and that, though he now suffered death, he would be raised again to life, and would then sit on his temporal kingdom. But it may be asked, how came this man to hope in circumstances in which all the apostles despaired.

V. 43. *To-day shalt thou be with me in paradise.*] By *paradise* the Jews meant the place of rest for good men where they were to sleep till the resurrection. It was one region in the imaginary *Hades*, but supposed to be separated from the place of the wicked.

John xix. 23. *The vest was without seam.*] According to Dr. Shaw (*Travels*, p. 266.) wore a close bodied frock, or tunic without sleeves, which differed little from the Roman tunica. The *χιτων*, or coat of our Saviour, which was woven without seam from the top throughout, might be of the like fashion. This was retained when a person was said to lay aside his garment, as of our Saviour when he washed his disciples' feet, and of Peter when he swam to the shore. All the garments of the Eastern people were loose, and wide, so as to fit almost any person; a circumstance which explains many passages of scripture, and accounts for the large quantity of clothes ready made, with which the wardrobes of the rich were furnished.

V. 25. *Mary the wife of Cleophas.*] She is said Matthew xxvii. 56. and Mark xv. 40. to have been *the mother of James the less*, and of *Joses*; and this James her son is said, Matthew x. 3. to have been the *son of Alphaeus*. From hence it seems that Alphaeus and Cleophas, or Clopas, were the same person. To this may be added, that Higessippus is quoted by Eusebius, as saying that Clopas was the brother of Joseph, the husband of Jesus' mother. Pearce.

V. 28. *I thirst.*] The passage referred to is, Psalm xxiii. 15. and Psalm lxix. 21.

V. 29. *Vinegar.*] Probably vinegar and water, *posca*, which was the common drink of the Roman soldiers,

SECTION LXXXIX.

The Burial of JESUS.

MARK XV.

38 **A**ND the vail of the temple was rent in twain, from the top to the bottom.

39 And when the centurion who stood over against him, saw that he so cried out, and expired, he said, Truly this man was the Son of God.

40 There were also women looking on afar off, among whom were Mary Magdalene, and Mary the mother of James the less, and of Josès, and Salome;

41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women who came up with him unto Jerusalem.

MATT. XXVII.

51 **A**ND behold, the vail of the temple was rent in ^b two from the top to the bottom: and the earth did quake, and the rocks rent;

52 And the graves were opened, and many bodies of the saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) who followed Jesus from Galilee, ministering unto him.

56 Among whom was Mary Magdalene, and Mary the mother of James and Josès, and the mother of Zebedee's children.

LUKE XXIII.

45 **A**ND the sun was darkened, and the vail of the temple was rent in the midst.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous-man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

JOHN

^a gave up the ghost.

^b twain

JOHN XIX.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath - day was an high-day) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other who was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear, pierced his side, and forthwith came there out blood and water.

35 And he that saw *it*, bare record, and his record is true: and he knoweth that he saith true, that ye might believe:

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

MAT T.

JOHN XIX.

37 And again another scripture saith, They shall look on him whom they pierced.

MAT T. XXVII.

57 When the even was come, there came a man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a ^a fine linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the ^b entrance of the sepulchre, and departed.

61 And there was Mary Magdalene and the other Mary sitting over against the sepulchre.

38 And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus.

39 And there came also Nicodemus (who at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

MARK XV.

42 And now, when the even was come, (because it was the preparation, that is, the day before the sabbath)

43 Joseph of Arimathea, an honourable counsellor, who also waited for the kingdom of God, came, and went in boldly unto Pilate, and ^c begged the body of Jesus.

44 And Pilate marvelled ^d that he was already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped *him* in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

LUKE XXIII.

50 And behold, *there* was a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them) *he was* of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, who came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

42 Then

^a clean. ^b door. ^c craved. ^d if he were.

JOHN XIX.

42 There laid they Jesus there- tion-day, for the sepulchre was nigh at fore, because of the Jews prepara- hand.

M A T T. XXVII.

62 Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, * Within three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him

away, and say unto the people, He is risen from the dead: so the last error be worse than the first.

65 Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

* After.

THE NOTES.

Matthew xxvii. 51. *The rocks rent.*] Travelers say there is a very remarkable fissure now visible on mount Calvary, which could not have been made by a natural earthquake, because it is not *along the strata*, but directly across them.

V. 52. *Bodies of the saints.*] Who these saints were, whether some of those mentioned in the Old Testament, or some persons recently dead, and personally known to the living inhabitants of Jerusalem, does not appear; but the latter is the most probable. The graves seem to have been thrown open by, or at the time of the earthquake, but the dead are not said to have come to life till after the resurrection of Jesus. Whether they rose to an immortal life, or like Lazarus, were again subject to death, is not said.

V. 60. The following account of our Lord's sepulchre, and the present state of it, from Dr. Shaw (*Travels*, p. 264.) may not be unacceptable to my readers. The sepulchre where our Lord was laid was hewn out of the natural rock, but by Helen's cutting away the rock round about it, that the floor, or bottom of it, might be on the same level with the rest of the pavement of the church, it is now a grotto above ground, curiously overlaid with marble.

It consists of one chamber only, without cells, benches, or ornaments, about seven feet square and six high; and over the place where the body was laid (whether this was a

pit, or whether the body lay bound up only in spices and linen upon the floor.) Here for many years an oblong table of stone, of three feet in breadth, and nearly of the same height, has been erected, which serves the Latins for an altar. The low narrow door or entrance where the stone was fixed, and sealed, till rolled away by the angel, still continues to conduct us within it; and as this was not situated in the middle, but on the left hand, as the grave likewise, or the place where Christ was laid, may well be presumed to have been placed within it, on the right hand, or where the altar is at present, we may from these circumstances well account for Mary and John being obliged to *stoop down* before they could look into it.

V. xxvii. 63. *After three days.*] That this means *the third day*, is evident from a passage in the Old Testament, 2 Chron. x. 5. where Rehoboam said to the people, *Come again unto me after three days*, and it is said, ver. 13. and they *came unto him the third day, as the king had commanded*, saying, *come again to me on the third day*. Pearce mentions this, and other instances of the same kind.

Mark. xv. 42. *The preparation.*] So the day before the sabbath was always called, and this is called the *preparation of* (not for) the *passover*, because this sabbath fell in the paschal week.

Luke xxiii. 45. *The vail of the temple was rent.*] The vail that separated the holy place from the

Most Holy, and this was about the time that the priest was burning incense before it.

V. 34. *Blood and water.*] This could not be the water of the pericardium, for that is not in sufficient quantity; but it is said that a great quantity of serum is always found in the thorax of persons who die of torture. If this be so, it may be considered as a circumstance that proves that the death of Jesus was strictly natural.

V. 36. *A bone of him shall not be broken.*] This was said of the *pascual lamb*, which was in some respects typical of Christ.

V. 39. *An hundred pound weight.*] It appears from Josephus, that great quantities of spices were used by the Jews for embalming a dead body, when they intended to shew marks of respect to the deceased. Eighty pounds of spices were used at the funeral of Gamaliel the elder. Pearce.

S E C T I O N. XC.

The Resurrection of JESUS. He appears to Mary Magdelene.
Peter and John visit the Tomb.

M A R K XVI.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun:

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked they saw that the stone was rolled away) for it was very great.

M A T T. XXVIII.

AFTER the sabbath, as it began to dawn, on the first *day* of the week, Mary Magdalene, and the other Mary went to see the sepulchre.

2 And behold, there had been a great earthquake: for an angel of the Lord descended from heaven, and came and rolled back the stone from the entrance of the sepulchre, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead *men*.

L U K E XXIV.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

^a In the end of ^b toward. ^c was. ^d the. ^e door.

M A T T. XXVIII.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came

by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

J O H N XX.

The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did out run Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple who came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their ^a companions.

11 But Mary stood without at the sepulchre, weeping, and as she wept she *stooped down* and looked into the sepulchre.

^a own home.

M A R K XVI.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were *af-frighted*.

J O H N XX.

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

K k 2

^a own home.

L U K E XXIV.

4 And it came to pass, as they were much perplexed ^b on that account, behold, two men stood by them in shining garments.

5 But

^b thereabout.

MATT. XXVIII.

5 * But the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, who was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and paid their homage to him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

JOHN XX.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the keeper of the garden, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I do not yet ascend to my Father: but go to my brethren, and say unto them, I ascend unto my Fa-

MARK XVI.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

9 Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

LUKE XXIV.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, who told, these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 * But Peter arising, ran unto the sepulchre, and stooping down, he beheld the linen clothes only lying, and departed, wondering in himself at that which was come to pass.

they

* And. † worshipped. ‡ gardener. § I am not yet ascended. ¶ Then arose Peter, and, † laid by themselves.

JOHN XX.

ther and your Father, and to my God the disciples that she had seen the Lord,
and your God. and that he had spoken these things
18 Mary Magdalene came and told unto her.

THE NOTES:

Matthew xxviii. 12. *Gave large money to the soldiers.*] For observations for this part of the history, see my *Institutes of Natural and Revealed Religion*, Vol. II. p. 133.

Mark xvi. 2. *At the rising of the sun.*] Pearce thinks that the original reading was *the sun having not yet risen*.

Luke xxiv. 1. *And certain others with them.*]

Pearce considers these words as superfluous, and an interpolation.

V. 17. *Touch me not, for I am not yet ascended to my Father*; intimating that, as he was not yet ascended to his Father, she would have other more proper opportunities of shewing her respect to him, and in a more proper manner. For our Lord does not seem to have permitted any such familiarity as a salutation after his resurrection.

SECTION XCI.

JESUS appears to two of the Disciples as they were walking to Emmaus.

MARK XVI.

12 **A**FTER that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

LUKE XXIV.

13 **A**ND behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass that, while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, ^a so that they did not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And

^a that they should not.

L U K E XXIV.

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou ^a the only stranger in Jerusalem, who hast not known these things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God, and all the people.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he who should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, who were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.

24 And certain of them who were with us, went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken.

26 Ought not Christ to have suffered

these things, and to enter into his glory!

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is towards evening, and the day ^b has begun to decline. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and ^c gave thanks, and brake, and gave to them.

31 And their eyes were opened, and they knew him: and he ^d withdrew himself from them.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they arose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

^a only a stranger in Jerusalem, and. ^b is far spent. ^c blessed it. ^d vanished out of their sight.

T H E N O T E S.

Mark xvi. 12. *In another form* ;] probably in a different dress from that which he had usually worn.

Luke xxiv. 31. *And he vanished out of their sight.*]

not perhaps by becoming invisible, but in such a manner as he had before escaped from the notice of the Jews, leaving them suddenly, while they were confounded.

S E C T I O N

SECTION XCII.

JESUS appears to all the Apostles.

JOHN XX.

19 **T**HEN the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and *his* side. Then were the disciples glad when they saw the Lord.

LUKE XXIV.

36 **A**ND as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you,

MARK XVI.

14 **A**FTERWARD he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them who had seen him after he was risen.

that

L U K E XXIV.

that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :

47 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

J O H N XX.

21 Then said Jesus to them again, Peace *be* unto you : as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Spirit.

23 Whose soever sins ye remit, they are remitted unto them ; *and* whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them :

then came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side, and be not ^a unbelieving, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

^a faithless.

T H E N O T E S.

Luke xxiv. 41. *Have ye any meat ?*] This, and what follows, about Jesus eating in the presence of the apostles, seems to have been (as John has placed it, chap. xxi. 13.) in Galilee, when he appeared to them near the Sea of Ti-

berias ; but Luke has joined this to Jesus' first appearance to the apostles, while John has more justly separated them. Pearce.

V. 42. *And they gave him a piece of a broiled fish, and of a honey comb.*] It does not follow that

that the Jews eat fish and honey together ; but they offered our Lord the choice of the most delicate food that they had. *Harmer's Observations*, Vol. I. p. 313.

V. 47. *And that repentance and remission of sins should be preached in his name ;*] i. e. in his stead, the apostles being ambassadors for him. Thus the apostle Paul, *We are ambassadors for Christ, and we beseech you in Christ's stead, be ye reconciled to God.*

John xx. 29. *The doors being shut.*] He might

have opened the door without their perceiving it.

Ibid. Peace be unto you.] This is a form of salutation still used in the East. *Shaw's Travels*, p. 237.

V. 28. *My Lord, and my God!*] This is an exclamation, or imperfect sentence, which does not assert that Christ is God ; but seems intended to express, in an abrupt manner, Thomas's astonishment at the power of God, manifested in the raising his Lord from the dead.

THE PARAPHRASE.

John xx. 23. With the Holy Spirit which shall be sent upon you, I shall give you authority and power in my church, to receive into it, and to cast out of it, whom you shall judge proper ;

and as you will be under the direction of the Holy Spirit, God himself will confirm your decisions. See the note on Matt. xvi. 19. p. 115.

JESUS appears to his Disciples in Galilee.

M A T T. XXVIII.

16 **T**HEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they ^a paid their homage to him : but some doubted.

J O H N XXI.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias : and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and *the sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately ; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, ^b Sirs, have ye any meat ? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.

L 1

Now

^a worshipped.

^b Children.

J O H N XXI.

NOW when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him* (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples ^athought it necessary to ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him the

third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved, following; (who also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee?)

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple who testified of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

T H E

^a durst ask him.

THE NOTES.

John xxi. 7. *Naked,*] having only his under garment on. See note on Mark xiv. 52. p. 257.

V. 9. *And fish.*] It may be rendered *food*, or *vituals in general*. Pearce.

V. 15. *More than these;*] i. e. more than the things belonging to his employment as a fisherman.

V. 17. As Peter had denied Christ *three times*, it is observable that our Lord made him repeat his profession of love to him three times.

V. 19. *This, said he, signifying by what death he should glorify God.*] Peter is said to have suffered martyrdom at Rome, being crucified with his head downwards; but the fact is questioned by many. It is probable, however, that Peter had suffered martyrdom at the time of John's writ-

ing this, and that the circumstances of it were well known.

V. 22. *Tarry till I come;*] meaning, probably, till the destruction of Jerusalem, an event which it is said John, and it is thought no other apostle, survived.

V. 25. *Would not contain.*] Some would render this *would not receive*; but it seems to have been a mere hyperbolical expression, common enough with other writers. Besides, if the world would not receive what the evangelist could have added, how could he expect they would receive what he did write. Pearce. It seems to mean that the work would be too voluminous for the generality of readers, and would rather disgust them.

SECTION XCIV.

JESUS gives his final Instructions to the Apostles, and ascends to Heaven.

ACTS I.

3 **T**O whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

LUKE XXIV.

50 And he led them out as far as to Bethany: and he lifted up his hands, and blessed them.

MARK XVI.

15 And he said unto them, Go ye into all the world, and preach the gospel to ^a the whole creation.

16 He that believeth and is baptized, shall be saved; but he that believeth not shall be ^b condemned.

17 And these signs shall follow them

that believe; In my name shall they cast out dæmons; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

L 1 2

ACTS

^a every creature.

^b damned.

A C T S I.

4 And being assembled together with them, *he* commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saiſt he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Spirit, not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord,

wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his power.

8 But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

M A T T. XXVIII.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore and ^a profelyte all nations, baptizing them ^b into the name of

the Father, and of the Son, and of the Holy Spirit;

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the ^c age. Amen.

M A R K XVI.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

A C T S I.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11 Who also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

L U K E XXIV.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they ^d did him reverence, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

M A R K

^a teach. ^b in. ^c world. ^d worshipped him.

MARK XVI.

20 And they went forth, and preached confirming the word with signs following.
every where, the Lord ^a cooperating, and Amen.

^a working with them.

THE NOTES.

Matthew xxviii. 89. *In the name of the Father, of the Son, and of the Holy Spirit;*] meaning to be baptized into that religion which comes from God, was preached by Jesus Christ, and was confirmed by the miraculous gifts of the Holy Spirit.

V. 20. *End of the world,*] literally *the end of the age*, by which some think is meant the end of the Jewish polity, or the period of the destruc-

tion of Jerusalem, to which they say this extraordinary assistance given to the apostles was limited. But as I see no sufficient reason for confining this promise to that time, and there is a sense in which it is applicable to all times, and the end of the age, *τὸ αἰών*, does sometimes signify the period of the duration of the world, I have retained the common version in this place.

THE PARAPHRASE.

Mark xvi. 6. Whosoever shall embrace christianity, which will be by the ceremony of baptism, and shall act according to it, shall be saved;

but he to whom it shall be proposed with sufficient evidence, and who shall not receive it, shall be condemned.

F I N I S.

I N D E X

T O

The Chapters and Verses in each of the Evangelists.

Matt.	SECTION	Matt.	SECTION
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iii. 1—17.	X.	xxii. 15—47.	LXXII.
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vi. 1—33.	XXIII.	xxvi. 20—29.	LXXIX.
vii. 1—29.	XXIV.	xxvi. 30.	LXXX.
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viii. 14—17.	XX.	xxvi. 36—56.	LXXXIV.
viii. 18—34.	XXVI.	xxvi. 57—75.	LXXXV.
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xvii. 1—27.	XLV.	ii. 23—28.	XXIX.
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xix. 1.	XLVII.	iii. 20—35.	XXX.
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xx. 1—16.	LXIII.	iv. 21, 22.	XXI.
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Mark

I N D E X.

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vi.	1-6.	- - XXXII.	v.	1-11.	- - XIX.
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vi.	14-29.	- - XXVI.	v.	17-39.	- - XXVII.
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vii.	1-23.	- - XLI.	vi.	20-26.	- - XXI.
vii.	24-37.	- - XLII.	vi.	27-30.	- - XXII.
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x.	1-31.	- - LXII.	viii.	1-15.	- - XXXI.
x.	32-52.	- - LXV.	viii.	16-17.	- - XXI.
xi.	1-10.	- - LXVII.	viii.	18.	- - XXXI.
xi.	11-26.	- - LXVIII.	viii.	19-21.	- - XXX.
xi.	27-33.	- - LXX.	viii.	22-40.	- - XXVI.
xii.	1-12.	- - LXX.	viii.	41-56.	- - XXXVIII.
xii.	13-37.	- - LXXII.	ix.	1-6.	- - XXXIII.
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xiv.	10-17.	- - LXXVIII.	ix.	46-50.	- - XLVI.
xiv.	18-25.	- - LXXIX.	ix.	51-56.	- - XLVII.
xiv.	26.	- - LXXX.	ix.	57-62.	- - XXVI.
xiv.	27-31.	- - LXXIX.	x.	1-12.	- - XLVIII.
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iii.	19, 20.	XVI.
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I N D E X.

Luke	SECTION	John	SECTION
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xxiii. 33-44.	- - LXXXVIII.	xx. 19-31.	- - XCII.
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V. 14. *Many are called but few chosen*.] i. e. Many profess the gospel, but few, in comparison, act agreeably to it, so as to be finally acknowledged by Christ to belong to him.

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SECT. LXXXVIII. p. 243. Luke xxiii. 43. *Verily I say unto thee, This day shalt thou be with me*

in paradise.] The exact literal construction of these words cannot be true, if by *paradise* be meant any other than the imaginary place of sleep for deceased good men. For if by *paradise* be meant the place where God is peculiarly present, Christ himself did not go thither till after his ascension, when only he is said to have gone to the Father; and even his apostles are expressly said not to be with him there till after the resurrection, for he says, John xiv. 3. *I will come again and receive you unto myself, that where I am there ye may be also*.

For these reasons some suppose that *this day* refers to the time when the promise was made, as if Jesus had said, "At this very time, notwithstanding my present circumstances of disgrace and seeming impotence, yet *even now* I do assure thee, that in due time thou shalt be with me in paradise."

This construction, however, does not appear to me to be natural. I rather think that our Lord, in using the expression *this day*, had a view to the great day of judgment, overlooking, in that state of mind in which *for the joy that was set before him he endured the cross, despising the shame*, all the intermediate time, and all intermediate events, and considered that most important of all events as already near at hand, and almost present. The exact time of that event, he expressly says, he did not know.

C O R R E C T I O N S.

Mark iii. 20, 21. which are printed in a collateral column, SECT. 30. p. 69. should have been placed in the principal column, and have been printed in the larger character at the head of the section.

P. 131. L. l. 4. *Who shall declare his generation?*] That the Jews *might* have adopted the notion here ascribed to them from this passage

of life who would declare? that is, no person would stand forth and attest his innocence, when, according to the Jewish custom, proclamation was made for that purpose, as criminals were led to execution. In our Saviour's case, the Bishop says, this rule was not observed. But he was not executed by the Jews, but by the Romans.

Request of many Persons who have occasionally heard it, is.

The two preceding Articles may be properly bound up with the Illustrations of the Doctrine of Philosophical Necessity.

I N D E X.

Luke		SECTION	John		SECTION
xiv.	25—33.	LVII.	i.	1—18.	I.
xiv.	33—35.	XXI.	i.	19—34.	XII.
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xxiv.	50—53.	XCIV.	1 Cor.		
			xi.	23—26.	LXXIX.

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V. 14. *Many are called but few choſen.*] i. e. Many profeſs the goſpel, but few, in compariſon, act agreeably to it, ſo as to be finally acknowledged by Chriſt to belong to him.

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in paradise.] The exact literal conſtruction of theſe words cannot be true, if by *paradiſe* be meant any other than the imaginary place of ſleep for deceased good men. For if by *paradiſe* be meant the place where God is peculiarly preſent, Chriſt himſelf did not go thither till after his aſcenſion, when only he is ſaid to have gone to the Father; and even his apoſtles are expreſsly ſaid not to be with him there till after the reſurrection, for he ſays, John xiv. 3. *I will come again and receive you unto myſelf, that where I am there ye may be alſo.*

For theſe reaſons ſome ſuppoſe that *this day* refers to the time when the promiſe was made, as if Jeſus had ſaid, “At this very time, notwithstanding my preſent circumſtances of diſgrace “and ſeeming impotence, yet *even now* I do “aſſure thee, that in due time thou ſhalt be with “me in *paradiſe.*”

This conſtruction, however, does not appear to me to be natural. I rather think that our Lord, in uſing the expreſſion *this day*, had a view to the great day of judgment, overlooking, in that ſtate of mind in which *for the joy that was ſet before him he endured the croſs, deſpiſing the ſhame*, all the intermediate time, and all intermediate events, and conſidered that moſt important of all events as already near at hand, and almoſt preſent. The exact time of that event, he expreſsly ſays, he did not know.

CORRECTIONS.

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P. 131. L. 1. 4. *Who ſhall declare his generation?*] That the Jews *might* have adopted the notion here aſcribed to them from this paſſage in Iſaiah (ch. liii. 8.) is ſuppoſed by Macknight, and various other commentators. But ſince this note was printed, I am ſatisfied, from Bp. Lowth's excellent tranſlation of Iſaiah, that whatever conſtruction any Jews may poſſibly have put upon it, the true meaning of it is, *His manner*

of life who would declare? that is, no perſon would ſtand forth and atteſt his innocence, when, according to the Jewiſh cuſtom, proclamation was made for that purpoſe, as criminals were led to execution. In our Saviour's caſe, the Biſhop ſays, this rule was not obſerved. But he was not executed by the Jews, but by the Romans.

The purchaſers of the *Greek Harmony* are deſired to cut out John x. 29. printed at the bottom of this page, which was accidentally omitted by the printer, p. 108. and paſte it in the margin of their copies.

M m

E R R A T A.

- p. 3. Title to SECT. 2. for *John* read *Jesus*.
- ib. N. L. l. 14. for *particular* read *peculiar*.
- p. 13. N. L. l. 6. from the bottom, for *V. 34.* read *V. 38.*
- p. 14. N. L. l. 8. for *and* read *Ec.*
- ib. N. R. l. 9. dele J.
- p. 61. N. l. 1. for ix. 1. read ix. 2.
- p. 101. R. l. 6. from the bottom, dele *boob*.
- p. 115. N. L. l. 7. read *my Father who is in heaven.*
- p. 127. R. N. l. 3. for *devils* read *demons*.
- p. 213. N. L. l. 7. read *the father of Jesus.*
- p. 218. N. R. l. 4. for *of* read *from*.
- p. 223. N. L. l. 32. dele *and*.
- p. 227. N. L. l. 10. for *for* read *from*.
- ib. R. l. 1. read *the manner in which.*
- p. 240. N. R. l. last, dele *as*.
- p. 245. N. L. l. 3. read *the wine.*
- ib. l. 8. from the bottom for *the* read *his*.
- ib. R. l. 24. read *the Moors were.*
- ib. for p. 266. read 226.
- p. 254. R. N. last line, instead of *they were confounded,* read *under their surprise.*

N. B. R, signifies the Right hand column. L: the Left hand. N. Note.

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